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ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1928

WITH THE GOVERNMENT REVIEW THEREON

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CONTENTS.

	PAGES.
Tours, Excavation and Exploration	1
PART I—Archæology.	
(i) MONUMENTAL SURVEY.	
Lakshminarayana temple at Bhanuvalli, Harihar Sub-taluk	2
Jagatesvara temple at Anekonda, Davangere taluk	2
Kallesvara and other temples at Betur	3
Ranganatha temple at Nirthadi	3
Isvara temple at Chittur, Sorab taluk	4
Mallikarjuna and Ramesvara temples at Nadkalsi, Sagar taluk	4
Aghoresvara temple at Ikkeri, do	5
Virabhadra and Ramesvara temples at Keladi, do	6
Gautamesvara and other temples near Kuduvalli, Chikmagalur taluk.. .. .	7
(ii) PROTECTION OF MONUMENTS	8
PART II—Manuscripts.	
(1) Kannada Language and the Mauryas and Satavahanas	10
(2) Sringeri Math and its gurus	15
PART III—Epigraphy.	
Total number of inscriptions collected during the year	21
INSCRIPTIONS IN DAVANGERE TALUK, CHITALDRUG DISTRICT.	
Stone Inscriptions in the villages Betur and Lokikere	22-23
INSCRIPTIONS IN ARSIKERE TALUK, HASSAN DISTRICT.	
Twelve stone inscriptions in and near Arsikere town	24-34
Five stone inscriptions in the village Giçeyahalli	34-40
Two stone inscriptions in the village Puralahalli	40
INSCRIPTIONS IN MULBAGAL TALUK, KOLAR DISTRICT.	
One stone inscription in Mudiyanur	41
INSCRIPTIONS IN SRINIVASPUR TALUK.	
Stone inscriptions in villages Kumbagatte, Unakili, Kambalapalle, Nilatur, Gaunapalli, Bairaganapalli, Kottur, Chakanapalli, Jodi-Sakammana Kottapalli and Kasettipalli.. .. .	41-46
INSCRIPTIONS IN CHAMARAJNAGAR TALUK, MYSORE DISTRICT.	
Stone inscriptions in villages Ummattur, Gangavadi, Kuderu, Haradanahalli, Chennapura, Pura and Punajur	47-51
INSCRIPTIONS IN MYSORE TALUK.	
One stone inscription in Kurubarahalli	51
INSCRIPTIONS IN NANJANGUD TALUK.	
Copy of Chilukavadi copper-plate grant of Krishnaraja Wodeyar II dated Saka 1683 in the village of Gattavadi	52-53
Copies of 3 Nirups of Kanthirava Narasaraja Wodeyar in the possession of Ramaraya of Kalale	53-55

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INSCRIPTIONS IN YELANDUR TALUK.

	PAGES.
Kundalavadi copper-plate grant of Krishnaraya dated Saka 1440 in the possession of Srinivasa Aiyengar, Yelandur	55-56
Stone inscriptions in the villages Gaudahalli, Kestur, Hosur, Mallaganahalli and Maddur ..	57-60

INSCRIPTIONS IN SHIMOGA TALUK, SHIMOGA DISTRICT.

Copy of a copper-plate grant of Chennammaji, queen of Keladi, dated Saka 1596, in the possession of Narasimhachar, Shimoga town	61
Two stone inscriptions in Kudli	61-62

INSCRIPTIONS IN SAGAR TALUK.

Copper-plate grant of Chennammaji, queen of Keladi, dated Saka 1607, in the possession of Ka yani Hanumanthacharya, Sagar town	62-63
Copper-plate grant of Virabhadra Nayaka, king of Keladi, in the possession of Syamaraya in Keladi	63-64
Three copper-plate grants of Achyutaraya, king of Vijayanagar, dated Saka 1454, 1455, 1431, in the possession of Krishna Joyis, Keladi	64-67
One stone inscription in the village Ikkeri	67
Copy of a copper-plate grant found in a kadita of Subbaiya, Patel, Hulimane	67-68
Stone inscriptions in villages Devasa, Kolur, Govardhanagiri and Kanur forest	68-71

INSCRIPTIONS IN SHIKARPUR TALUK.

Stone inscriptions in villages Kadevanandihalli, Balambidu, Bisalahalli forest, Basavanandihalli, Chikka Magadi, Bandanike	71-77
--	-------

INSCRIPTIONS IN SORAB TALUK.

Stone inscriptions in villages Gummanahalu, Emanur and Hirechauti	77-80
Copper-plate grant of Basavalingappa Gauda of Nandinathapura, dated Saka 1690, in the possession of Somanna of Hirechauti	80-82
Stone inscriptions in villages Hire-Chauti, Chikka-Chauti, Ennekoppa, Kammanhalli, Kunikeppara-forest, Hanche, Hire-Magadi, Ganganahalli, Gangavalli and Ginivala hill	83-92

GERSOPPA INSCRIPTIONS, NORTH CANARA DISTRICT.

Archæological Museum	93-103
Office Work	104
New facts gleaned during the year	104
<i>Appendix A.</i> —Money spent for the repairs and maintenance of the Ancient Monuments in Mysore	105-6
<i>Appendix B.</i> —List of Photographs and Drawings	106-7
<i>Appendix C.</i> —Statement showing the monuments inspected by the Revenue Sub-Division Officers	108-111
<i>Appendix D.</i> —Text of Kannada inscriptions	1-44
<i>Appendix E.</i> —List of inscriptions during the year arranged dynastically and chronologically	112-121

INDEX.

Illustrations.

I. View of Chandravalli Valley from Cholaḡudda, Chitaldrug ..	..	FRONTISPIECE
II. Interior view of Isvara Temple at Anekonda and South view of Lakshmidēvi Temple at Harihar (To face page) ..	..	2
III. South-east and south-west views of Ranganathaswami Temple at Nirtadi	..	4
IV. South-east view of Ramanathesvara Temple at Chittur ..	..	6
V. Ground plan of Ramanathesvara Temple at Chittur ..	..	8
VI. East view of Mallikarjuna Temple and North-west view of Ramesvara Temple at Nadkalsi ..	..	10
VII. Figures of Umamahesvara (?), Sala and Bull in Nadkalsi Temples ..	..	12
VIII. Ground plan of Ramesvara and Mallikarjuna Temples at Nadkalsi ..	..	14
IX. Some line carvings on the pillars of Nadkalsi Temples ..	..	16
X. North-west view of Aghoresvara Temple and South view of Nandi Mantapa at Ikkeri ..	..	18
XI. North-west view of Ramesvara Temple and Gandabherunda ceiling of Virabhadra Temple at Keladi ..	..	20
XII. Daksha figure, Lamp pillar and Narasimha figure in Virabhadra Temple at Keladi ..	..	22
XIII. North-east view of Kedaresvara Temple and Sukhanasi doorway of Tripurantakesvara Temple at Belgami ..	..	24
XIV. Miscellaneous photographs: Interior of Mallikarjuna temple, Nadkalsi, Hariharesvara temple, Harihar and Virabhadra temple, Keladi; general view of Gersoppa falls ..	..	26
XV. Stone inscription of Chalukya King Ahavamalla at Kadeyanandihalli, Shikarpur taluk ..	..	28

DECLARATION OF INDEPENDENCE

When in the course of the human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — that whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly the people have suffered much from the effects of the British Yoke.

But a long train of abuses and usurpations, pursuing invariably the same arbitrary system, has required that they should now be united to declare that the United Colonies by these Acts, have become free and independent States.

That they are absolved from all allegiance to the British Crown, and that all political connections with them are dissolved.

That they are united to the United States of America, and that they are bound to support the same.

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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. D. 11384-96—Uni. 360-28-2, dated 2nd May 1929.

Report on the working of the Archæological Department for the year 1927-28.

Reviews the——.

READ—

Report on the working of the Archæological Department for the year 1927-28, received from the Registrar, Mysore University, with his letter No. 15098-9, dated the 23rd January 1929.

ORDER NO. D. 11384-96—UNI. 360-28-2, DATED 2ND MAY 1929.

1. Recorded.

2. The Director and his staff toured in parts of the Districts of Mysore, Hassan, Kolar, Shimoga and Chitaldrug, partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts. A detailed survey of monuments was made during the year in parts of Davangere, Sagar, Shikarpur and Chikmagalur Taluks. The most noteworthy monuments discovered are two temples situated in the heart of a forest near Nadkalsi in the Sagar Taluk. These temples which are reported to be in a very good state of preservation are said to be very fine examples of the Hoysala style of architecture, a type rarely found in the Malnad parts. The minor repairs which are reported to be necessary should be executed very early. While reviewing the last year's report, Government drew the attention of the Deputy Commissioner of Tumkur to the necessity for the proper maintenance of the temples at Kaidala by an effective administration of the temple lands; but no report has yet been received in the matter as yet. This should be attended to.

3. The total number of records collected during the year was 113 and included 11 copper plate grants and 3 sannads, the rest being stone inscriptions. In the closing months of the year under report, *i.e.*, between the 9th May and 9th June 1928, preliminary work of excavation on the ancient site of Chandravalli near the town of Chitaldrug was begun and carried on under the supervision of Professor M. H. Krishna Iyengar, M.A., D.Litt., (London) at a cost of Rs. 1,000, from the funds of the Archæological Department. It is gratifying to note that this step resulted in some interesting finds, among other things, of coins belonging to the Satavahana and later dynasties. It is hoped that further excavations on the site will result in even more interesting discoveries throwing light on the history of this ancient period. The detailed report promised on these finds will be awaited with interest.

New facts stated to have been gleaned during the year are:—

1. Confirmation of the rule of the Satavahanas and the Chatus over Mysore, both by archæological finds unearthed by excavating on the Chandravalli Site and by the application of the linguistic test noticed in the report.

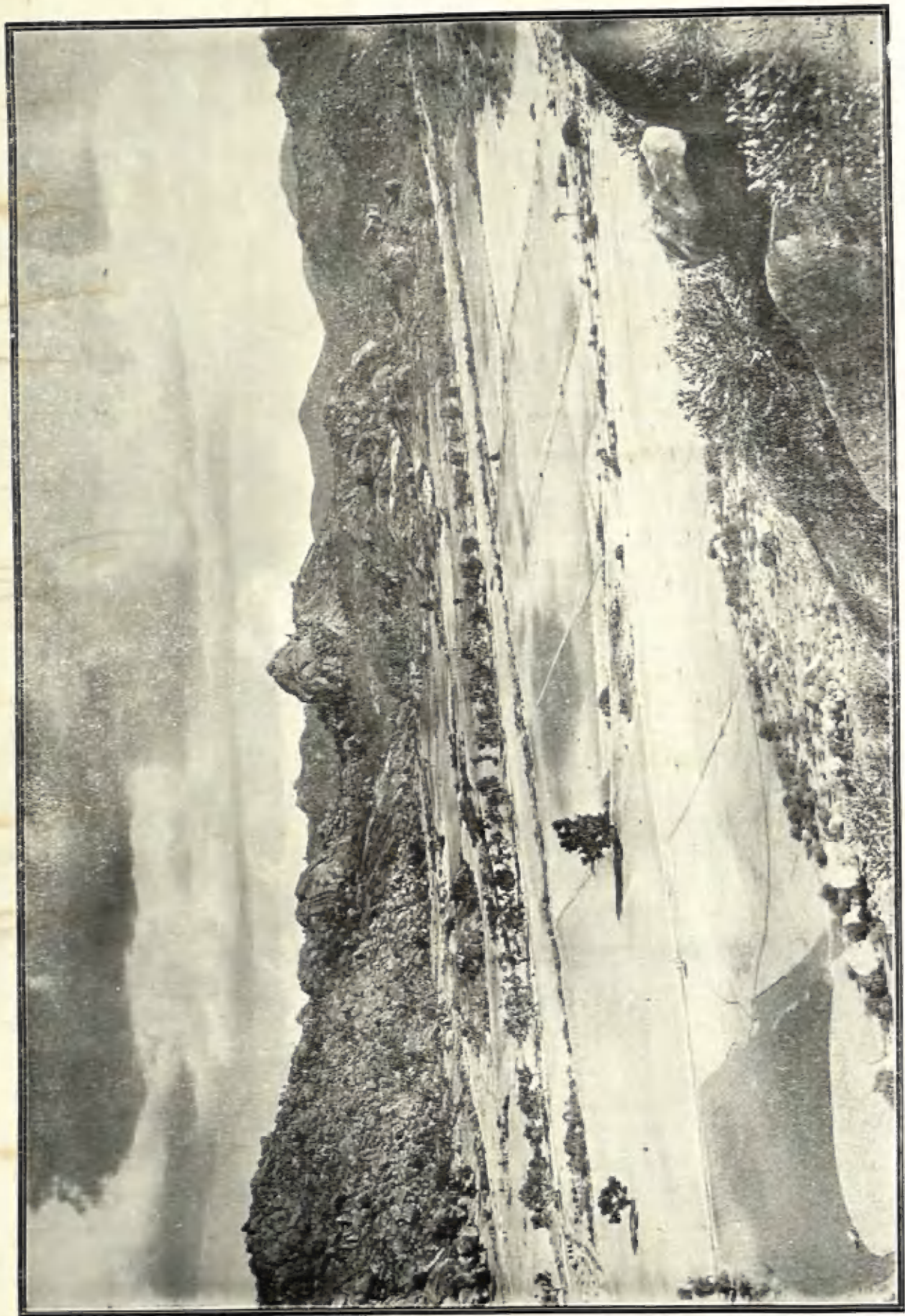
2. The outbreak of a war between the Keladi and Kalasa chiefs, and the spoliation of the Sringeri Mutt by the latter.

R. RANGA RAO,

Offg. Chief Secretary to Government.

To—The Registrar, Mysore University.
The Revenue Commissioner in Mysore.
The Muzrai Commissioner in Mysore.
The Chief Engineer in Mysore.
The Consulting Architect to Government.
The Deputy Commissioners of Districts.

Encl.—P.S.V.N.



VIEW OF CHANDRAVALLI VALLEY FROM CHOLAGUDDA, CHITALDRUG.

Mysore Archaeological Survey.

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1928.

—:0:—

TOURS, EXCAVATION, AND EXPLORATION.

1. The Director and the staff made tours in parts of the districts of Mysore, Hassan, Kolar, Shimoga, and Chitaldrug partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts.

Since the acquisition of the Chandravalli site referred to in the Report for 1925, it was under contemplation to undertake the work of Excavation of the site following systematic plan. It was found possible to take up this work during the close of the year under report.

2. The ancient site of Chandravalli is situated in a triangular valley about two miles from the modern town of Chitradurga. (Chitaldroog).

Chandravalli Site. It is surrounded on the East, South and West by a range of hills of varying heights while on the North it is open, facing a hill called Chōlaraguḍḍa which is situated about a mile away.

The local people have the tradition that a great city was situated in the now uninhabited valley and that the city was destroyed by a Brahma Rakshasa who came to dwell in the place. Similar weird stories are told of some mysterious creatures guarding the wealth buried in the site.

When a new water-course was opened, south to north, through the site by the Government of Mysore about 80 years ago, several lead coins were discovered and picked up. Ever since, tourists and treasure-seekers have searched the water-course after every heavy shower of rain and collected coins, pottery and other antiquities.

In the year 1908, the Director-General of Archæology in India asked the Mysore Government for information about the site. Mr. R. Narasimhachar, officer in charge of Archæological Researches in Mysore at that time, sank a few pits near the water-course, collected some antiquities and published a short note about them in the Mysore Archæological report for that year. The question of acquiring the site from private owners for the Archæological Department was next taken up and a large portion of the site was acquired two years ago. During the current year a preliminary work on the site was begun and carried on under the supervision of Prof. M. H. Krishna Iyengar, M.A., D.Lit., (London), at a cost of Rs. 1,000 from the funds of the Archæological Department. This season's work was conducted between the 9th of May and the 9th of June and was stopped owing to the exhaustion of funds and the out-break of the monsoon.

The actual work was done in three stages. First, a close study was made of the surface of the site and the general study of its neighbouring rocks, hills and valleys. A regular plane table survey of the whole Valley was made and a plan is in the course of preparation. Secondly a number of pits were sunk and four definite spots were selected and excavated. Some bricks and tiles, pottery, bones, coins and other articles were found in the excavated areas and were carefully collected. Those things together

with the plans, drawings, sketches, impressions of inscriptions and photographs prepared on the spot are now being studied. A detailed report will be issued later on.

The find unearthed by excavation contains some coins belonging to the period of the Śâtavâhanas and some to the later kings of Duṭu and Chuṭu dynasties of the second and third centuries A.D.

PART I.—ARCHÆOLOGY.

(i) MONUMENTAL SURVEY.

3. Detailed Monumental Survey was made during the year in parts of the Taluks of Davangere, Sagar and Shikarpur and Chikmagalur and the following places were visited :—Bhânuvalli in Harihar Sub-taluk; Ānekonda, Bêtûr and Nirthaḍi in Davangere taluk; Chittur in Sorab Taluk; Ikkêri, Keladi and Nāḍkalasi in Sagar taluk; Kûduvalli in Chikmagalur taluk.

4. About 8 miles to the South of Harihar, the Village Bhânuvalli called Lakshmî-nârâyaṇapura in the inscription found on the spot contains a ruined temple of Lakshmî Nârâyaṇa. Of the original temple which consists of a *garbhagriha*, a *sukhanasi* and a *navaranga* only the *garbhagriha* is standing, the rest of the building being only traceable by the foundation still discernible. The *sukhanasi* has been rebuilt recently with mud roof. The image of Lakshmî Nârâyaṇa, is, however, a very big one, its total height including pedestal and prabhavali being about 8 feet. The image is sitting with Lakshmî on his lap and holds discus and mace in the two upper hands. The lower right hand holds a conch while the lower left goes round the waist of Lakshmî. The image has got ear-rings (*makarakuṇḍala*) in its ears and the image of Garuḍa is carved on the pedestal.

5. Is a small village about a mile from the Davangere town. It contains a good Hoysala temple dedicated to Īśvara called Jagatêśvara in the inscription dated 1143 A.D. (Davangere, 4, *E. C.* XI). The inscription stone is still standing. The temple consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *porch* consisting of two *Ankanas*. There are two niches, one on either side of the *sukhanasi* door way which contain figures of *Shanmukha* and a goddess. There is a cell on either side of the *navaranga*, the right one being quite open whereas the left one has a doorway. Both of them are empty.

The central ceiling has the figure of Śiva in dancing posture in the centre and *Ashtadikpālakas* at the eight cardinal points. One peculiarity here is that in the central flowers of other ceilings *Ashtadikpālakas* are carved.

The front *ankana* of the porch has Tāṇḍavêśvara figure surrounded by petals of flowers. An inscription (Davangere 7, *E. C.* XI) is carved above the figure stating that it is the work of Abhinava-hasta-Veḍegam, son of Rûvâri Bâhōja.

The second *ankana* has the figure of Indra seated on an elephant with figures in dancing posture surrounding it.

On a stone railing to the left of the main entrance there is an inscription "Rûvâri Bâhōjana putram Barvōja, Sarasvati, Gaṇadâsi," between two figures.

In front of the temple there is a shrine containing a Bull facing the God and behind the bull there is a small shrine containing linga.

Only the interior of the temple is intact while the outer wall has fallen away. A thick low wall in mud is recently built all round. The temple has not been kept clean. All sorts of rubbish are heaped in the *navaranga* and in the side cells. The Patel was warned not to allow such things in future.



INTERIOR VIEW OF ISVARA TEMPLE AT ANEKONDA.



SOUTH VIEW OF LAKSHMIDEVI TEMPLE AT HARIHAR.

An inscription at the spot (Davangere 5, *E. C. XI*), dated 1116 A.D. mentions the grant of an endowment probably to this temple by Sôvaladêvi.

6. Is a village a mile further away from Ānekonda. There are 3 temples in the village; Kālabhairava and Kallêśvara temples outside and Basava temple inside. There are several Viragals and inscriptions in the Village mentioning the names of Vimuk-têśvara, Râmeśvara, Siddheśvara and Sarpêśvara. It has not been possible to identify these gods.

Betur.

The Kālabhairava temple consists of a garbhagriha, *navaranga* and a porch. Only the central ceiling of the *navaranga* is deep, others are all flat and uncarved. There are perforated panels on either side of the *garbhagriha* doorway. The Kālabhairava image is about four feet high. The whole of the outer wall has fallen now and is covered up by a mound of earth. An inscription (Davanagere 6, *E. C. XI*) refers to this temple and is dated Śaka year 1091.

The Basava temple is a modern structure built only in the year A.D. 1916.

The Kallêśvara temple seems to be the oldest of all. It is situated about a furlong from the village and to the north of it. It consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga* and a *mukhamantapa* of 12 *ankanas*. The central ceiling of the *navaranga* has an image of Naṭarāja in the centre surrounded by *Aṣṭadikpālakas*. Images of Sarasvati, Shaṇmukha, Nârâyana, and Nâgakanyakâ are kept in the *Navaranga*. The *Mukhamantapa* is coming down and the whole structure is in utter ruins. Trees have grown and are causing damage to the Gopura which is however, so far, intact.

The deity is being worshipped daily. The temple has no endowment.

7. Is a village in the same taluk, situated on the border of the boundary between Davangere and Chitaldrug taluks. There is a fine temple constructed in the Dravidian style in the village, dedicated to Śrî Ranganâtha. The temple consists of a *garbhagriha*, *sukhanasi*, a *navaranga* and two small shrines on either side of the *navaranga* attached to the *sukhanasi*. There is an open *mukhamantapa* with pials on either side of the entrance on the East and there are porches on the North and on the South.

Nirthadi.

The central pillars of the *navaranga* are square and tapering to the top and have figures carved on all the sides. The pillars of the *mukhamantapa* are also square and composite; the two middle ones contain figures of Yalis and riders and the two outer ones have small pilasters.

The central ceiling is deep with a pendant supported by four parrots. The Gopura is lofty and completely in stone unlike most other Gopuras in this style of Architecture. In front of the *Mukhamantapa* there is a railing in stone with square uprights and octagon horizontal bars and in front of the porches some Tôraṇas are standing supported by carved pillars. By the side of the North porch an inscription stone (Davangere 164, *E. C. XI*), is standing dated Śaka year 1619 which states that there was originally here a temple dedicated to Ahôbala Nârasimha, that it was destroyed by Aurangzeb's army and that this was rebuilt by the Chitaldrug chiefs. Accordingly the present image of Ranganâtha seems to be a later introduction. The pedestal in the *garbhagriha* goes to support this theory, in as much as it looks much older than the image and is far too broad for the image now standing. The left portion of the same now vacant seems to have been prepared to receive a second figure, probably, the image of Lakshmi.

The present image is in a standing posture and it holds discus and conch in the two upper hands, the lower ones being in the *Abhaya* and *Varada* poses. A figure of

Krishṇa holding a ball of butter in hand is carved on the lintel of the *sukhanasi* doorway.

The image of a goddess is kept in the room to the right of the *sukhanasi* doorway and it is in sitting posture holding lotuses in the two upper hands, the lower ones being in the Abhaya and Varada poses.

In the room to the left of the *sukhanasi* doorway there are 12 images of Āḷwars, and one of Viṣṇu. Three pairs of *Bhaktavīgraha* (devotees) are carved with folded hands in the 3 central pillars of the *navaranga*.

The outer wall of the *garbhagriha* has carved figures all round. Elephants in various poses are carved at the bottom of the basement. Below the basement moulding horses and warriors are carved. In the panel next higher up, women engaged in the play called *Kōlāṭa* are carved and just below the top cornice, figures illustrating some episodes of the Ramayana are carved.

On the whole, the temple though comparatively modern, belonging to the 17th century, is interesting and is worthy of preservation.

8. Is situated in Sorab Taluk about seven miles from Shiralkoppa. There are four temples in the village dedicated to Durgā, Ānjanēya,

Chittur.

Nārāyaṇa and Īśvara. The first two are tiled structures.

The third is a small shrine situated on a mound completely in ruins. The only temple worth noticing in the village is the Īśvara temple which consists of a *garbhagriha*, *sukhanasi*, *navaranga* and a small porch. The *sukhanasi* doorway has perforated panels on either side of the opening. There are 8 niches in the *navaranga* three of which are empty. In the remaining ones there are images of Saptamātrikā, Gaṇapati and Mahishāsuramardini, with a Viṣṇu image holding conch and discus in the two upper hands and lotus and mace in the two lower ones. The pillars of the Porch are sixteen-sided while those in the *navaranga* are of the usual round shape. A small piece of stone with seated figures of a man and a woman with folded hands carved on it has been placed in one of the empty niches. This is apparently part of an inscription stone as a few illegible lines of inscription can be seen underneath the carving.

The deity is called Rāmanāthēśvara in the inscription carved on the pillars of the *navaranga*.

The Gopura is an ordinary one in stone with no carvings or ornamentation.

9. The most important discovery of the year are the two very beautiful Hoysala temples situated in the heart of a forest near Nāḍkalsi in the

Nadkalasi.

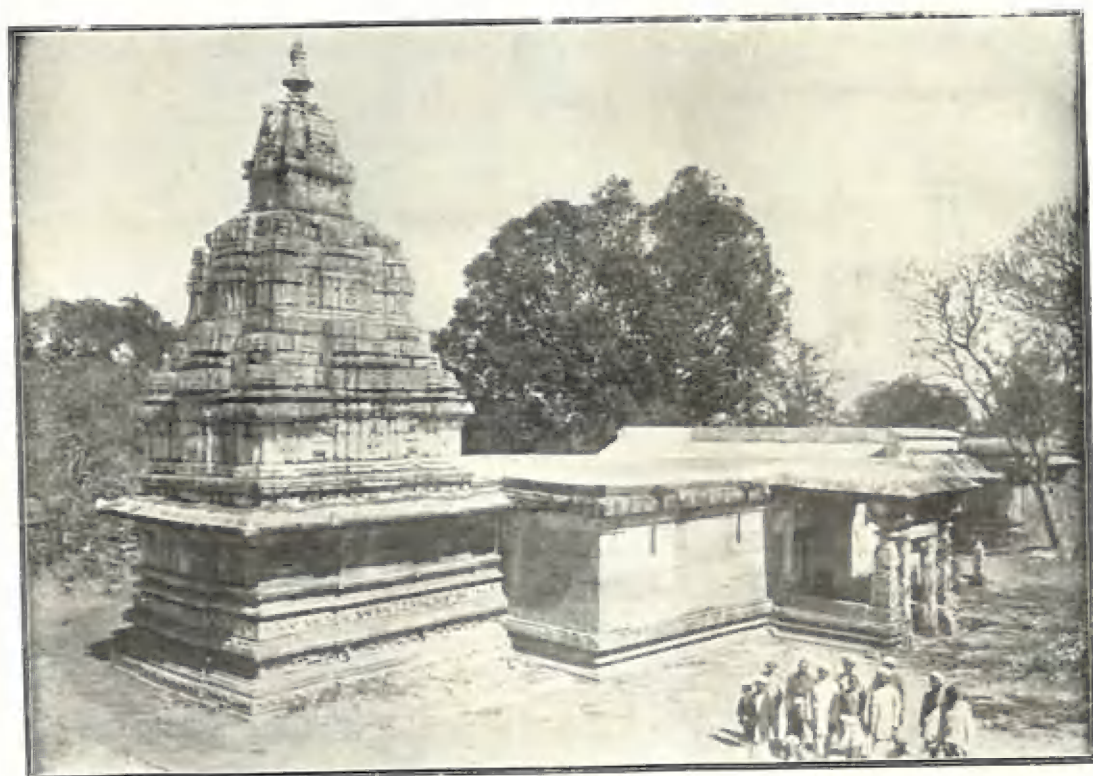
Sagar taluk. One of them is slightly bigger than the other.

Both of these face the East and stand at a distance of about 30 feet from each other. The bigger temple consists of a *garbhagriha*, a *sukhanasi*, and a *mukhamantapa* and is dedicated to Mallikārjuna. There are four niches inside the temple. There are the images of Saptamātrikas, Gaṇapati and Mahishāsuramardini in three of the niches whereas the fourth is empty. But in this niche is kept a small image of a god with 4 hands. The two upper hands hold a bow and goad; the right lower hand has an arrow while the fourth hand is taken round the neck of his consort who stands by the side. A figure of a horse completely harnessed is carved behind the image. The significance of this carving cannot be made out. Probably the God is Umāmaheśvara. There is some inscription underneath and it is very much worn out.

The *sukhanasi* doorway has five perforated screens with the figures of musicians and dancers. All the ceilings are flat, with carved rosettes. The pillars are of the usual design and very well carved. One peculiarity however is that all round the



SOUTH-EAST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.



SOUTH-WEST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.

pillars, animals, birds, and human figures in dancing posture are carved in outline. A few of them are reproduced here. They show the graceful draughtsmanship of the artists of that period.

There is a very fine Bull made of stone in the *mukhamantapa*. The stone has been beautifully polished. The *garbhagriha* has a stone tower of the Dodgaddavalli type and there are empty niches on all the three outside walls of the *garbhagriha*.

The smaller temple consists of a *garbhagriha* and a *navaranga*. There is a narrow passage all round the *garbhagriha* for circumambulation purposes. The temple is dedicated to *Iśvara* popularly called *Rāmēśvara*, whereas the name of the deity is stated to be *Nilakanṭhēśvara*, *Billēśvara*, and *Sômēśvara* in inscriptions. There is only one niche in the temple which contains an image of *Vishṇu* holding a discus and conch in the two upper hands and probably a lotus in the two lower ones. But the mace is missing.

The Gopura over this temple is similar to the one on the *Mallikārjuna* temple. The stone finial which should be on the top is missing and the carved slab of the stone usually placed in front of the gopura which here has figures carved on it has fallen down from its place. A stone railing runs on the three sides of the *navaranga* and two carved elephants are placed on either side of the main entrance. One of these elephants has fallen down and is partly buried in earth.

Ceilings are all flat with carved rosettes. In this temple also the figures of animals and birds are carved in outline as in the other temple.

Both in this and the other temple there are two kinds of pillars. Those on the *jaḡati* are sixteen-sided on an octagonal base while other pillars are round on square base.

Inscriptions are carved on the three pillars of the *navaranga* which go to show that the temple was built in śaka year 1140 by one *Baleyaṇṇa Vergaḍe*, King of *Koḍanāḍ* and *Kundanāḍ*. Both these temples are very fine examples of the Hoysala style very rarely found in the Malnad parts and are fit to be classed as 1st class Monuments. They are fortunately in very good state of preservation. They however stand in need of minor repairs which must be attended to in the interests of ancient art.

10. A cursory survey of the *Aghôrēśvara* temple in this village was made so far back as the year 1911 and a short description of the temple was published in para 44 of the Report for that year without illustrations. It is a very beautiful temple built in mixed style and is unique in conception and treatment. It is a combination of Dravidian and Hoysala Art with no clear features of Saracenic style.

Ikkeri.

The temple consists of a *garbhagriha*, an open *sukhanasi* and a big *mukhamantapa* of 25 *ankanas*. There is a narrow passage leading from the *sukhanasi* all round the *garbhagriha* for purposes of circumambulation. The roof of the *mukhamantapa* is unusually high being about 16' 6" and the pillars are very beautifully carved; the four central ones being more ornamented than the rest and of a different design.

The outer wall is not over-wrought with carvings as in other Hoysala buildings. But there are features of Hoysala Art introduced in the shape of turrets and door jambs and surmounted by Dravidian pierced-stone-jali-work. This combination renders the work more attractive and appreciable. This feature is found in no other monument in the State. The pilasters in the walls of the *mukhamantapa* have each a subsidiary pillar and the pilasters between the niches have *Yalis* and warriors. All the doorways are exquisitely carved, especially the inner doorway of the *mukhamantapa*.

Above the turreted columns on the outer wall runs a band of 6" carved mostly with the figures of birds. There are 3 niches on the three sides of the outer wall of

the *garbhagriha* and a platform of five feet wide runs all round the *garbhagriha* and the outer wall. On the east side beyond the platform a beautifully carved drain projects at a height of about four feet and below the drain there is an elephant with a seated female figure holding *Pāśa* and *ankuśa* in the two upper hands and lotus and fruit in the two lower hands. From an inscription on the basement of the temple which says "yī maṇṭapada kelasava geyida āchāri Hombuchada Venkaṭaiyanu" it is clear that one Venkaṭaiya of Humcha is the principal architect responsible for the design and construction of the *mukhamantapa*.

Except the western wall which is a bit out of plumb, the rest of the structure is in a very good state of preservation. As this is a very unique temple with rare features not met with in other monuments this has to be classed as a first class monument and maintained in perfect good repair.

To the left of the main temple stands the shrine of the goddess. It consists of a *garbhagriha*, a *sukhanasi* with two small shrines on either side, a *navaranga*, and a porch.

The *navaranga* has an arched doorway with a window of *Jālī* work on either side. The front mantapa has four pillars with figures of elephants supporting Yalis and riders. There is a stone railing consisting of turrets and lions alternating with each other above the basement on either side of central bay. The original image in the *garbhagriha* is stated to have been destroyed and another one is now placed. The name of the goddess is Akhilāṇḍēśvari.

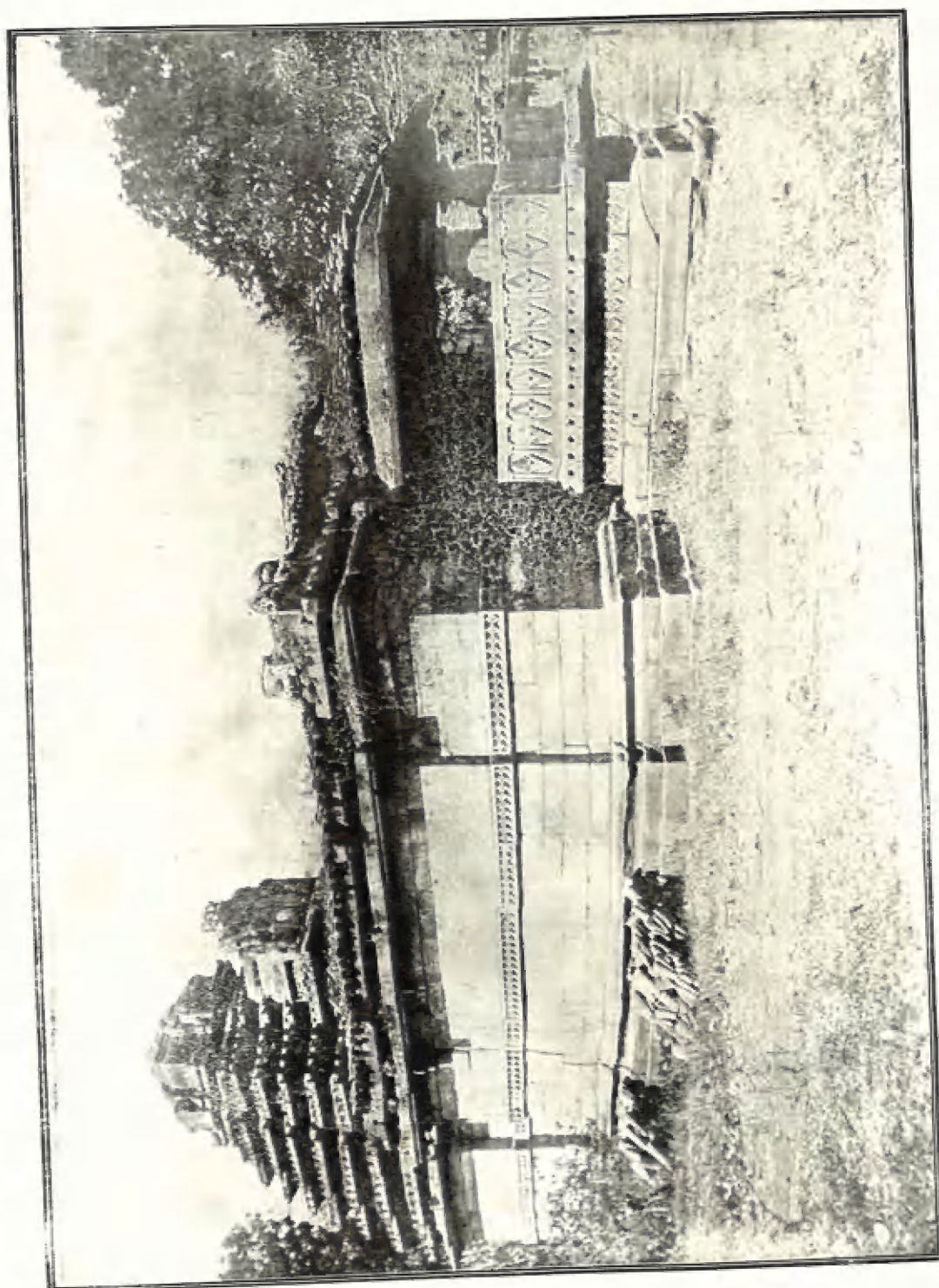
There is a pavilion in front of the main entrance of the Aghôrēśvara temple in which a well carved Nandi is kept. The pavilion is in the Vijayanagar style of architecture with arched openings and is very elegantly carved.

11. Which is a small village now is a place of great antiquarian interest. Among the monuments found in the village, the Rāmēśvara temple is the most important. It consists of two *garbhagrihas* standing side by side facing east, two *sukhanasis*, with a passage all round the *garbhagriha* for circumambulation, two *mukhamantapas* and two porches. They seem to have been two independent temples built side by side. In front of one of these temples stands a lofty lamp pillar with an inscription dated 1681 A.D. (Sagar 38, E. C. VIII). This temple is dedicated to Virabhadra and is worshipped by a Lingāyat, while the other is dedicated to Rāmēśvara worshipped by a Brahmin.

The Virabhadra temple is more ornate and more interesting than the other. Six of the pillars in the *mukhamantapa* are composite consisting of square pillars with projected yālis supporting a bracket. A platform stone railing with turrets runs all round the *mukhamantapa* and the edge of the *Jagali* has a flower border.

The ceilings here are all flat and of unusual pattern. In two of them there are carved big full-blown lotuses with geometric patterns surrounding them. The third consists of *Navagrahas* with Sūrya in the centre flanked by geometrical patterns made up of the figures of serpents and the fourth has a big Gaṇḍabhêruṇḍa figure holding two elephants in its claws and two lions in its two beaks, each of the lions in its turn holds an elephant in its claws. The Porch has a carved ceiling with lotuses.

One figure about 5 feet high with a goat's head and folded hands stands to the right of the *sukhanasi* doorway and another with a lion's head and folded hands stands to the left of the same. The first represents Dakshabrahma and the second Nara-simha.



SOUTH-EAST VIEW OF RAMANATHESVARA TEMPLE, CHITTUR.

The figure of Gaṇapati is carved on the lintel of the *sukhanasi* doorway. The *garbhagriha* doorway is plain and uncarved. On the rear wall of the temple there is a curious figure carved: The figure is about 3 feet high; has a lion's head; hands made up of two elephants' trunks and elephants' legs. What this figure is meant to represent it is hard to ascertain.

On one of the pillars of the *mukhamantapa*, a seated figure of a king is carved: Two servants stand in attendance on him. Nobody in the locality could say whom it represents. On the floor of the same, however, a figure of a man, prostrating before the god with folded hands is carved and below "Tammaḍi Virappa" is inscribed.

As stated above, the pillar in front of the temple has an inscription carved on its base: The inscription states that the pillar was set up through the treasurer Sidda Basavayya in the Śaka year 1603 during the reign of Śivappa Nāyak. Three female and two male figures with folded hands, are carved on the pillar facing the temple. One of the female figures is the biggest of the group.

It is stated that a big fair is held on the Śivarātri day every year and that the fair is kept up for nearly a month.

The Rāmēśvara temple.—There are niches on either side of the *sukhanasi* doorway in which images of Gaṇapati and Mahishāsūramardini are kept. Gaṇapati is carved over the lintel of the *sukhanasi* doorway. A figure of Lakshmi Nārāyaṇa holding discus and conch in the upper hands and lotus and mace in the lower hands and two images of Saptamātrikas are standing within the courtyard. It is stated that the temple has about Rs. 36,000 at its credit and that a portion of the same is being utilized in constructing the covered verandah all round the temple.

The shrine of the Goddess stands by the side of the main temple and consists of a *garbhagriha* with a passage surrounding it for circumambulation and a small verandah in front. In front of this there is a hall about 15' x 20' which has got a tiled roof and a wooden ceiling of good workmanship. The image is about two feet high with two hands. There is a lotus in the right hand while the left hand hangs down the side.

Śiva and Pārvati are carved on the rear wall of the temple and on the outer wall towards the front, figures of Shaṇmukha, Gaṇapati, Kālabhairava, Gajalakshmi, Natarāja, Dattātrēya and Tumburu are carved.

An inscription, Sagar 39 E. C. VIII, states that in Śaka year 1594, Sômaśêkhara Nāyaka, son of Śivappa Nāyaka granted an *umbli* to the Archak of this temple.

There are also three small shrines to the west of the village. Two of these are small stone structures of one *ankana* each. The third is also of one *ankana*, but with a tiled roof. The first two are dedicated to Ānjanēya and Durgā and the third is a Viṣṇu temple. The image of Viṣṇu is two feet high with 4 hands holding Chakra and Śankha in the two upper hands and bow and arrow in the two lower hands. Garuḍa is carved on the pedestal of this image.

There is also a Jain Basti in the village. It appears that the ground where the basti stands was covered with thick jungle and that it was cleared five years ago and a small tiled structure was built over it, by a Jaina residing in the village. The image is that of Pārśvanātha with a serpent hood. It is very small, nearly a foot in height. There is also a brass image of Anantanātha.

12. Eight miles to the south of Chikmagalur is an Agrahār consisting mostly of

Brahmin population and as stated in an inscription of 1391 A.D. (Chikmagalur 88 E. C. VI), it is called 'Purushōttama-pura' for the reason that it was granted to the Śringêri Matt

Kuduvalli.

during the time of Śrī Purushōttama Bhāratīswāmī.

There are four temples in the village : viz., Kalasêśvara, Sômêśvara, Râmêśvara and Channakêśava, all ordinary structures, with tiled roof. The last temple was repaired five years ago by one Sowcar Venkṭarâmaiya of the place.

On the hill, to the west of the village, about a mile off, there is a temple called Gautamêśvara : This is said to be a place of pilgrimage to the people in the neighbourhood. The temple is in Hoysala style consisting of a *garbhagriha*, *sukhanasi*, and a *navaranga* with a tiled roof all over. The pillars of the *navaranga* are of two kinds. Two are round with usual mouldings and two are many-cornered.

An inscription stone of Vira Narasimha Dêva's time, dated Śaka year 1286 is standing by the side of the temple (Chikmagalur 89 E. C. VI), and there is also an incomplete vīragal. There is also an inscription of Śaka 956 noticed in page 52, of the report for 1927. A door-lintel with Naṭarâja carved beautifully thereon with attendants is lying by the side of the temple doorway.

There are two big *Dvarapalaka* figures on either side of the *sukhanasi* entrance and two figures, one of Kâlābhairava and the other, of Saptamâṭrikas are standing in the *navaranga*.

(ii) PROTECTION OF MONUMENTS.

13. Inspection Reports of institutions received during the current year are given in Appendix C.

14. The following monuments have been inspected by this Department and Inspection Notes thereon were sent to Deputy Commissioner, Kolar, for necessary action :—

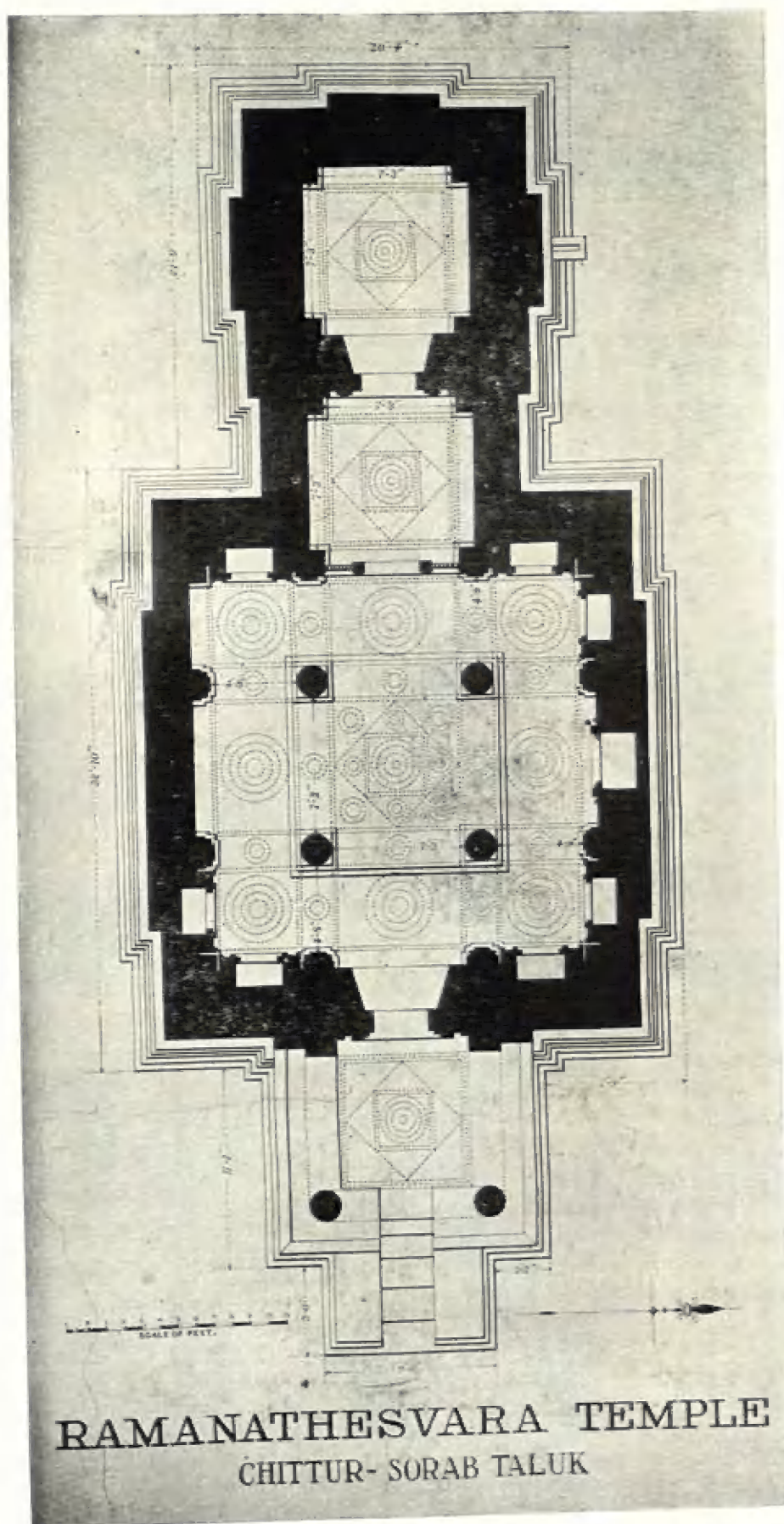
Kôlâramma temple and Sômêśvara temple, Mokhbâra, Kolar town ; Râmalin-gêśvara temple, Āvani and Sômêśvara temple, Kuruḍumale, Mulbâgal taluk.

15. Estimates for the repairs of the following Monuments were received during the year :—

	Rs.
1. Chennigarayaswami temple at Aralaguppe	75
2. Kesava temple, Belur :—Kalluchavadi-mantapa and Naganayakana-mantapa and the old kitchen	2,332
3. Anjaneya temple in the compound of Chintamani Narasimhaswami temple, Kudli	505
4. Mallêśvarasvâmi and Venkataramanasvâmi temples, Madhugiri	1,120
5. Mallik Rahiman Darga, Sira	4,000
6. Hydervalli Darga, Mulbagal	701
7. Akkanabasti, Sravana Belgola	678
8. Kêśavadêvaru temple at Angadi	1,290
9. Kêśava temple, Ambuga	2,970
10. Anantapadmanâbhasvâmi and Visvêśvarasvâmi temples, Budanur	91
11. Lakshmidêvi temple, Dodgaddavalli	433
12. Parêśvanâthasvami and Santînathasvami Bastis, Halebid	440

16. On the recommendation of this Department, Government have passed orders (No. D. 5180-83—Edn. 115-26-37 of 16th November 1927), regarding repairs to Iśvara temple at Arsikere, Hassan District requesting the Chief Engineer, to allot a sum of Rs. 5,000 in the next year's budget for the purpose.

17. As regards temples of Gôpâlakṛiṣṇa, Kaṇvêśvara and Kannambâḍi Amma submerged in Kannambâḍi Reservoir, Government have passed orders (No. 437—K. S. S. 2221 of 16th November 1927), sanctioning the reconstruction of the Gôpâlakṛiṣṇaswâmy, Kaṇvêśvarasvâmi, and Kannambâḍi-Amma temples at an estimated cost of Rs. 80,000.



GROUND PLAN OF RAMANATHESWARA TEMPLE AT CHITTUR.

18. Regarding the preservation of Sivappanâyaka's fort and Palace, referred to in Para 75 of the Annual Report for the year 1926 Government have passed orders (No. D 8544 of 14th April 1928) directing a tablet with a suitable inscription may be arranged to be put up on the site by this Department. The question of preventing further burials in the cemetery nearby is however, still under correspondence.

19. Government have also passed orders during the year in their G. O. No. 1326-9—Muz. 392-26-7, dated 10th February 1928 sanctioning an additional grant of Rs. 10,000 from General Revenues for the construction and repairs of Muzrai and Non-Muzrai institutions including Monuments and laying down the procedure for the utilisation of the Funds.

PART II.—MANUSCRIPTS.

(i) THE KANNADA LANGUAGE UNDER THE MAURYAS AND THE SATAVAHANAS.

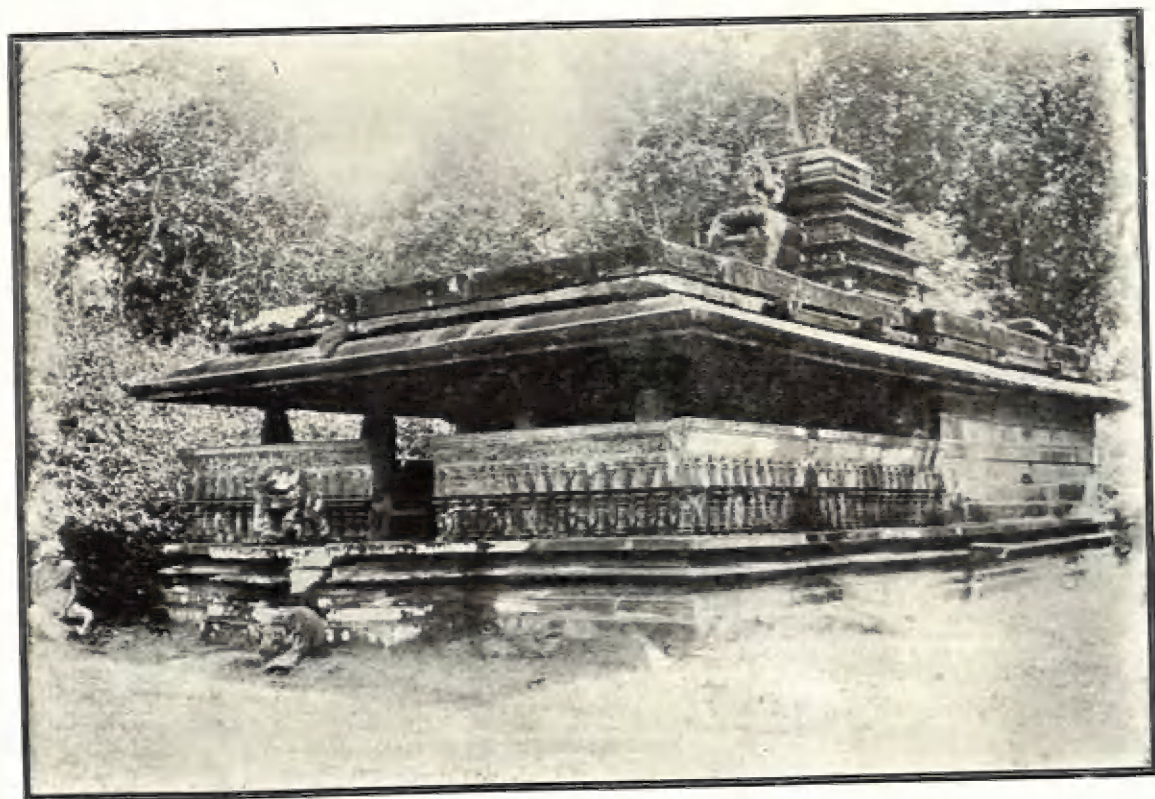
20. While speaking in his thirteenth edict of countries that came under the sphere of his conquest by the Law of Piety, Aśôka mentions the territories of the Chôlas, and the Pāṇḍyas and of Ceylon as 'neighbouring realms' and those of the Yônas and Kāmbhôjas, the Bhôjas and the Pitinikas, and the Āndhras and the Pulindas as forming part of his own dominions. In edict II he mentions Satiyaputras, and Kêralaputras along with the Chôlas and Pāṇḍyas. From this it follows that the Chôlas, the Pāṇḍyas, the Satiyaputras and the Kêralaputras were practically under independent rulers and that the Āndhras were under Aśôka. It is to be noted that it is rather the people than dynasties of kings that are denoted by the words, Chôlas, Pāṇḍyas, the Kêralaputras and the Āndhras. Though the people designated by the term Satiyaputras are not satisfactorily identified, there is no doubt left regarding the meaning of the other terms. The name Chôla is even now given to the people inhabiting the Tanjur and Trichinopoly districts. The people of Madura and its neighbourhood are called the Pāṇḍyas. Kêraḷa is the name applied to the people of Travancore and Cochin. The people of Telugu districts are known as the Āndhras.

21. There can be no doubt that the Chôlas, the Pāṇḍyas and the Kêraḷas had their own rulers speaking in their own language and that the Court language was Tamil. It may be presumed that the Āndhras were under a Viceroy appointed by Aśôka and many of the important Offices in the Āndhra Government were held by men deputed from Pāṭaliputra, the capital of Aśôka. It can be safely inferred from the edicts of Aśôka engraved on rocks at Brahmagiri and at Jaṭiṅgi Rāmêśvara hill in the district of Chitaldrug that what is later called the Karnāṭa country was like the Āndhra territory under a Viceroy appointed by Aśôka and that most of the important offices under the Viceroy were held by men hailing from Pāṭaliputra. According to the Kavirājamārga (Chapter I, Verse 36) the Karnāṭa Country extended from the Kāveri to the Gôdāvari. Even now the people inhabiting the strip of the land in the west stretching from the source of Kāveri to as far as Kolhapur speak the Kannada language. Under the Chālukyas the sphere of the Karnāṭa rule extended as far as Nāsik or the Gôdāvari. From this it is clear that intercourse between the Āndhras and the Karnāṭas was far easier than between the Tamils and the Telugus or the Karnāṭas. It is not known whether there were two Viceroys, one in the Āndhra land and the other in the Karnāṭa land or whether there was a single Viceroy administering both the provinces. Seeing the vast area of the two provinces, it may be presumed that each province had its own Viceroy.

22. There can be no doubt that all the officers forming the government from the Viceroy downwards either in the Āndhra province or in the Karnāṭa Province spoke in Prākṛit and that with a view to make the administration of the countries easy or rather practicable Prākṛit was made the court or official language in both the provinces. This is the case with all conquerors who speak a language different from that of the conquered. It can not possibly be otherwise. With a view to make the people understand the official language, they must have established schools to teach their language. The publication of Aśôka's edicts in Prākṛit at Brahmagiri and at Jaṭiṅgi Rāmêśvara Hill, the then central place of the Karnāṭa land, and at Dauli near Bhuvanêśvar in the Kaṭak district and at Jaugada in the Ganjam district, tends to prove that the people were familiar with Pāli or Prākṛit language which they learnt in Maṭhas



EAST VIEW OF MALLIKARJUNA TEMPLE, NADKALASI.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, NADKALASI.

or schools. The absence of any such edicts in the countries of the Chôlas, the Pāṇdyas, and the Kêraḷas which are all spoken of in other edicts as being friendly confirms the presumption that the Tamils and the Kêraḷas could not understand Prākṛit.

23. Even later, during the rule of the Śātavāhanas and the Chuṭus or Nāgas who succeeded the Mauryas one after another in the Karnāṭa and Āndhra lands, Prākṛit seems to have continued to be the official language. This view is supported by Śāta-karni's inscription in Prākṛit, No. 263 in Maḷavalli, Shikaripur taluk, (*E. C. VII*) and by Chandra Śāta's inscription in Prākṛit in Koḍavolu in the Gôdāvari district, and by Śivasvāti's inscription in the same language in Amarāvati on the lower course of the Krishna. All these inscriptions are accepted to be not later than the beginning of the third century A.D. As the inscription (No. 264 Maḷavalli, Shikaripur taluk) of Śivavarma of the Kadamba dynasty which succeeded the Śātakarnis in Mysore is also in Prākṛit, it may be reasonably inferred that Prākṛit continued as the official language in the Karnāṭa land till the end of the fourth century A.D. In the sixth century Kannāḍa seems to have become the court language under the Chālukyas, most of whose inscriptions are recorded in the Kannāḍa language. This Kannāḍa language of the sixth century may be presumed to have little differed from the language found in the Kavirājamārga of Nṛipatunga, a work of the 9th century A.D. abounding in Sanskrit and Prākṛit words.

24. Little or nothing is known of the state of the Kannāḍa language during the 800 years from B.C. 300 down to A.D. 500. Nor is it known whether both Telugu and Kannāḍa languages were much differentiated from Tamil, their sister-language. As pronouns, words in domestic use and most of the roots are exactly alike, these three languages together with Malayāḷam form a single family, the Dravidian family of languages. If there had been a difference at all between the Āndhra and Karnāṭa languages, that difference may be presumed to have been not more than the difference that exists between Dharwar Kannāḍa and Mysore Kannāḍa now, for the distance of the Tamil country from Kannāḍa or Telugu country is not greater than that between Mysore and Dharwar. What marks off Dharwar Kannāḍa from Mysore Kannāḍa lies in accentuation and a few local words and local changes in the usage of words.

25. If this assumption were true, the marked difference between Kannāḍa or Telugu on the one hand and Tamil on the other hand would have to be accounted for by supposing that the differentiation of these languages occurred during the eight or nine hundred years from B.C. 300 to A.D. 500 or 600. The causes of their differentiation are (1) the political separation of these languages from each other and (2) the study by the people of a foreign language neglecting their own Dravidian tongue under foreign rule. That migration of a people from their central home to distant climes brings about such morphological and phonological changes in kindred languages as make it hard to recognise their mutual affinity, is a philological principle acceptable to all. Such is the case with the Greek, Latin, Celtic, Iranian, and Vedic languages belonging to the Indo-Aryan family. But in the case of the Dravidian languages in question there is no migration of the people to distant lands. Hence their separation is only a disassociation from each other due to political causes. There is no evidence to say that such political separation affected the Dravidian languages even before the Mauryan period. Hence it may be concluded that the four Dravidian languages of Southern India had been differentiated in the course of the nine hundred years from B.C. 300 to A.D. 600.

26. As no literary or religious work written before the Mauryan period in the parent language of these four sister languages is forthcoming, it follows that before their political separation the Dravidians had cultivated no literary taste so as to versify

their religious or literary ideas just as the Buddhists and the Jains did in Pāli and Prākṛit tongues which are the sources of the Bengālī, Mahrāṭī and other languages of Northern India. Nor do the Telugu or Kannaḍa people appear till 8 or 9 hundred years after their political separation from the Tamils, *viz.*, the Chôlas and the Pāndyas, to have begun to compose their literary or religious works. Nor can the Tamils be expected to have had any popular literary work among them before their political separation from their brethren, the Telugus and the Kannaḍigas. It may be presumed that the dawning of literary culture among them was due to the influence which the Mauryan conquest of a portion of Southern India must have necessarily exerted upon them; for, their Sangam period is evidently coeval with the introduction of writing in Southern India. As Telugu, Kannaḍa, Grantha, Tamil and other South Indian scripts have been, according to the unfailing evidence of Epigraphy, derived from or have evolved out of the Brāhmi script, it follows that a century or two after the Mauryan conquest of a part of Southern India the art of writing came into use among the Tamils. Had there been any writing in the Dekhan before the Mauryan conquest, the Telugus and the Kannaḍigas would not have neglected it till they were taught the Brāhmi script, out of which the Telugu and Kannaḍa alphabets which are quite similar to each other have unmistakably evolved.

27. Just as the common literary culture of the Iranians and the Vedic Aryans gave rise to the Zend Avestha among the former and to the Vedas among the latter after the separation of the two branches from each other, so, if there had been a common literary culture among the Dravidiāns before their political division and separation it would not have failed to stimulate the literary activity of the Telugu and other three branches of the Dravidiāns. As no literary activity of any kind has been found either among the Telugus or among the Karnāṭa people till the sixth century A.D., it follows that the Tamilians, their neighbours, had developed no literary taste for a long time after their political separation.

28. There can be no doubt that after the political isolation of the Telugu and Karnāṭa provinces from the Tamil land, the two languages began to develop their phonetic and morphological changes. It is a fact that like Tamil the early Telugu and Kannaḍa languages required no more than thirty distinct alphabetical characters to represent their vowels and consonants. At their early stage, the two languages had no such vowel sounds as *r*, *l*, and the anusvara, and such consonants as the second, the third, and the fourth of each of the five Vargās, and neither *ksha* nor *jna* sounds. These additional sounds properly belong to the Prākṛit and Sanskrit languages. The importation of foreign words into these languages led to the inclusion of these additional characters in the Telugu and Kannaḍa alphabets. Unlike the Tamil language, both the Telugu and Kannaḍa tongues contain a large number of what are called *Tatsama* and *Tadbhava* words. The *Tatsamas* are purely Sanskrit words while the *Tadbhavas*, though regarded as popular corruptions of Sanskrit words, are really Prākṛit words, imported into these languages when Prākṛit was current as an official language in the two provinces. When however Prākṛit ceased to be the official language in the two countries about the sixth century A.D. the flow of the so called *Tadbhava* words into the vocabulary of these languages ceased at once. It was a time when the study of Brahman and Jaina religions and philosophies and their *Alankāraśāstra* began to engage the earnest attention of the people. Early in the ninth century Nṛpatunga translated or rather paraphrased Daṇḍī's *Kāvyaḍarśa* into Kannaḍa and called the work *Kavirājamārga*. This led to the free flow of Sanskrit words into Kannaḍa. Thus it is easy to distinguish two periods in the growth of Kannaḍa and Telugu languages. The first is the Prākṛit period extending from B.C. 300 or B.C. 250 to



FIGURE OF UMAMAHESVARA, NADKALASI.



FIGURES OF SALA AND BULL, NADKALASI TEMPLES.

A.D. 600 or 650 when the languages of the people in the two provinces became a mixture of Prākṛit and Dravidian words. The second period extends from about A.D. 600 up to the present day and is marked by extensive literary works abounding in Tatsamas or Sanskrit words.

29. It has however been usual with Kannaḍa Grammarians to take the word Tadbhava in the sense of words taken from Sanskrit with some modification. The word Tāṇam for example is regarded as having been derived from Sanskrit Sthāna, omitting the initial *s* and changing the Mahaprana *tha* to *ta* and the dental *na* to palatal *na*. If this process were accepted as a satisfactory explanation of the origin of Tadbhavas in the Kannaḍa language, it would presuppose the currency of the Sanskrit language prior to the formation of Tadbhavas in the Karnāṭa and Telugu territories. But there is no reliable evidence to show that there was a political, commercial or literary colony of Sanskrit-speaking people anywhere in these countries. Even if its existence be presumed, it would not prove the currency of the Sanskrit tongue among the people and the formation of Tadbhava words.

30. There is reason to believe that long before the word Tadbhava came into use in Kannaḍa literary works, it was in use in a different sense in Sanskrit. While Kannaḍa scholars take it to mean words derived from Sanskrit with some modification for use in the Kannaḍa language, Sanskrit writers used it in the sense of Pāli or Prākṛit words derived from Sanskrit with some phonological and morphological changes. Speaking of various languages current in his time Daṇḍi says in verses 32-37 in the first chapter of his Kāvyaḍarśa as follows :—

“ The language in which literary works are written is of four kinds : Sanskrita, Prākṛita, Apabhramśa, and miśra (mixed). Sages of yore have called the divine language Sanskrita. Prākṛita has various forms known as Tadbhava, Tatsama, Dēśi and the like. Śauraśēni, Gauḍi, Lāṭi, and a variety of Lāṭi go by the name of Prākṛita. The dialect of the Ābhīras is called Apabhramśa in literary works. But in the Śāstras, languages other than Sanskrit are called Apabhramśa in general”.

31. According to Philologists, Prākṛit was an old dialect and was current among the Aryan people side by side with the Vedic language and later with Sanskrit as well. While the educated used the word Sthāna in the sense of a place the uneducated pronounced it as tāṇa, the change of syllables being involuntary and due to various causes. The same is the case with words such as dhamma for dharma, kabba for kāvya, āgasa for ākāśa and the like. But ancient writers like Daṇḍi who had no knowledge of linguistic history presumed that Prākṛit was an artificial language manufactured for the people. They had no idea of the impossibility of such a creation. That languages are evolved but not created, is a modern discovery unknown to ancient writers. Hence they regarded words with morphological change as Tadbhava and others with no change as Tatsama. Since the changes in the Tadbhava words followed some rules as explained in Prākṛit Grammars, a great number of Tadbhava words could be formed according to grammatical rules. According to these Grammarians, rules came first and words later. But according to philological principles, the reverse is the truth. As the science of philology was unknown to ancient Sanskrit Grammarians they regarded Sanskrit as the source of Prākṛit and other dialects.

32. Kannaḍa grammarians also seem to have shared the views of Sanskrit Grammarians regarding the origin and growth of languages. Nripatunga (9th century A.D.) for example has based his Kavirājamārga on Daṇḍi's Kāvyaḍarśa and has used the same technical terms as are found in the Kāvyaḍarśa. In verse 53 of the second chapter of the Kavirājamārga, he says that he will illustrate the Kāvyaḡuṇas in verses composed of Tadbhava words. The Kāvyaḡuṇas referred to here are the same as

those mentioned by Daṇḍi. There can be no doubt that the word Tadbhava has also been taken from the Kāvyaadarśa in which it is used in the sense of a Prākṛit word originally derived from Sanskrit. It is likely that Nṛipatunga has used the word in the same sense, i.e., Prākṛit word. If so, it follows that the so called Tadbhava words found in the vocabulary of the Kannaḍa language are Prākṛit words and that they crept into the vocabulary of the Kannaḍa language when Prākṛit was current as the official language in the Karnāṭa country under the Mauryas, Śātavāhanas, Chutūs, and the early Kadambas. But later Kannaḍa writers seem to have used the word Tadbhava in its etymological sense and believed that the Tadbhava words were directly taken from Sanskrit with such modifications as characterise them. But as already pointed out Sanskrit was never current as a spoken language among the Kannaḍigas and that accordingly there was no chance of Sanskrit words creeping into Kannaḍa vocabulary with or without modification. Hence it follows that the earliest Tadbhava and Tatsama words found in the Kannaḍa language are words borrowed from Prākṛit which, as pointed above, was current as official language in the Karnāṭa and Telugu countries.

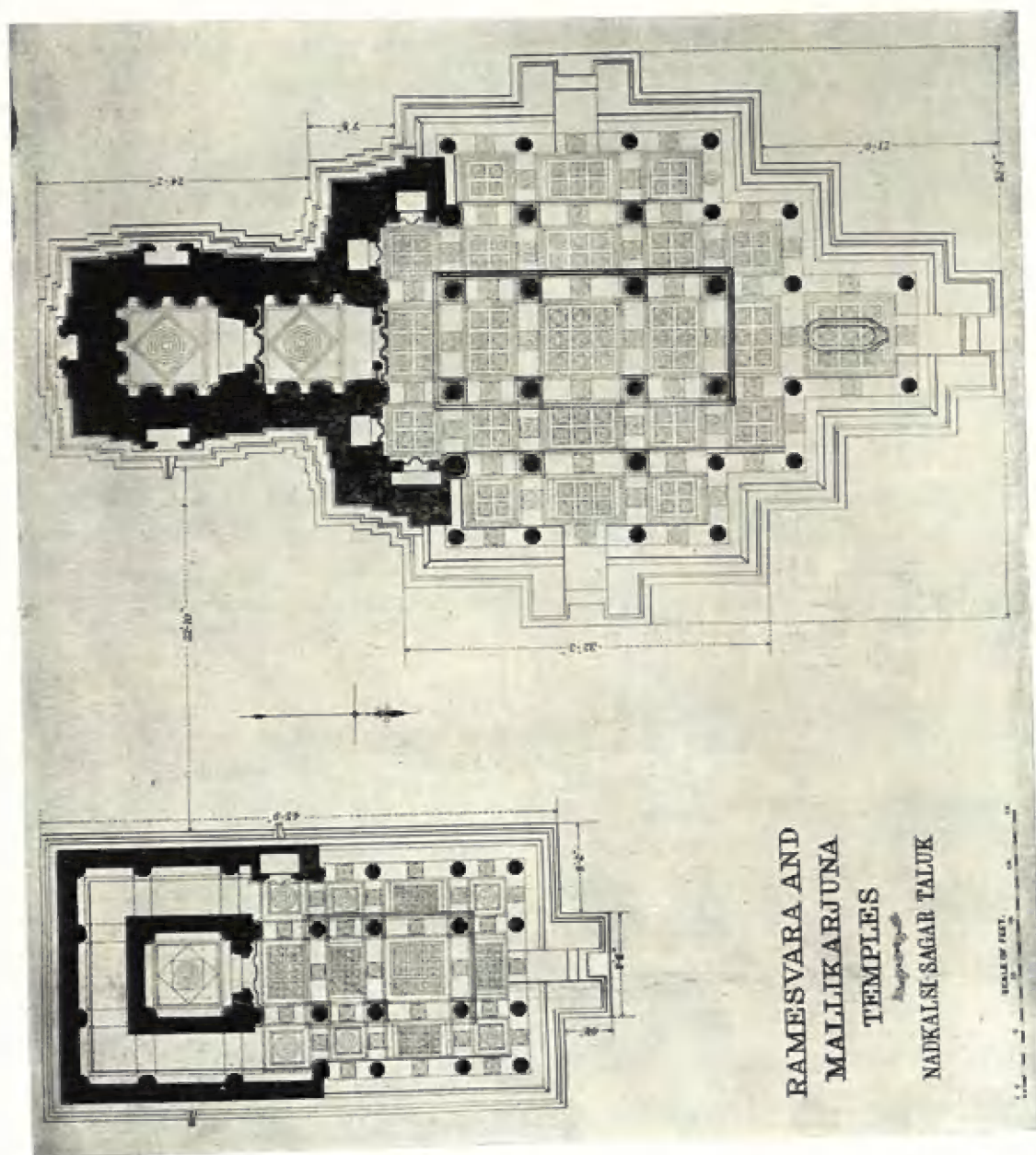
33. The following Prākṛit words taken from Āndhra inscriptions of Nasik* and from the inscriptions of Chuṭukulānanda Śātakarni and of the Kadamba king Śivavarma at Maḷavalli in Shikaripur taluk, Mysore State, are exactly identical with the so called Tadbhava words found in the early Kannaḍa language and as such they will not fail to corroborate the view that the so-called Tadbhavas are words directly taken from Prākṛit and not words taken from Sanskrit with some modification :—

Prākṛit	Sanskrit equivalent.
Putā	Putra
Siri	Śrī
Samvachara	Samvatsara
Bitiya	Dvitiya
Śāsana	Śāsana
Dēsakāla	Dēsakāla
Yasa or jasa	Yaśas
Vanna or Banna	Varna
Purisa	Puruṣa
Bambana	Brāhmaṇa
Tēja	Tējas
Tapa	Tapas
Sachcha	Satya

As in Nasik No. 18 Śātakarni is stated to have been the lord of the Sahya and the Malaya mountains among others, it follows that his dominion extended as far as Coorg where the Sahya is situated and that Prākṛit, the king's language was current in the Karnāṭa country.

34. It may therefore be concluded that during the 800 years from B.C. 250 to A.D. 550, Prākṛit, the spoken language of the Śātavāhanas and their successors, the Chutūs and the Kadambas, was the court language in the Karnāṭa country and that during this period a number of Prākṛit words called Tadbhavas found their entry in Kannaḍa, the vernacular of the Karnāṭa country. When in the latter part of the sixth century Kannaḍa was made the official language under the Chālukyas, Kannaḍa scholars manufactured some more Tadbhava words in accordance with the rules determining the formation of Tadbhavas and added them together with Tatsama words to the vocabulary of the Kannaḍa language. Thus Prākṛit in the early period and Sanskrit in the later period appear to have contributed much for the growth of the Kannaḍa language and literature.

*Nasik No. 18. p. 188, Arch. Survey of Western India, Vol. IV.



GROUND PLAN OF RAMESVARA AND MALLIKARJUNA TEMPLES AT NADKALASI.

Mysore Archaeological Survey.

(II) THE SRINGERI MATH AND ITS GURUS.

35. *Guruvamśamahākāvya* or History of successive teachers of Śringēri Math is a biographical work in verse in Sanskrit composed by Lakshmaṇaśāstri, son of Viśveśvaraśāstri under the orders of Sachchidānandabhārati, disciple of Nrisimhabhārati. As the author mentions the names of Chennammāji and Somaśekhara Nāyak and as no mention is made of either Haiderali or of Vīrammāji, the last of the Keḷadi rulers, it follows that the author was the contemporary of Somaśekhara II (1714-1739) of Keḷadi, when Sachchidānandabhārati, (1705-1741) disciple of Narasimhabhārati, adorned the pontifical seat at Śringēri. Lakshmaṇaśāstri, the author of the work seems to have been a very good Sanskrit scholar and as he composed the work under the orders of Sachchidānandabhārati, it may be reasonably presumed that he faithfully copied all available traditional information about the successive teachers of Śringēri. But though the information recorded by him about the earlier gurus is purely legendary and cannot be relied upon, his narration of the story of later gurus contemporary with the chiefs of Keḷadi seems to contain some reliable historical events. Accordingly an attempt is made here to critically examine the work and give a summary of the information furnished in it.

36. The author begins with Śankarāchārya, the accredited founder of the Śringēri Math. With a view to put down immoral and unmoral sectarian customs and establish the truth preached in the Upanishads, Śiva is said to have taken the form of Śankara and been born as the son of Śivaguru at Kālaṭi in Kēraḷa. Śankara's horoscope, given in this work, is almost similar to that recorded in Mādhavāchārya's Śankara Vijaya: the sun is placed in Aries, Jupiter in Cancer, Saturn in Libra and Mars in Capricorn. While according to Śankaravijaya the moon was in the constellation of Ārdra, the *Guruvamśamahākāvya* places the moon in Cancer along with Jupiter. According to Swamikannu Pillai's Ephemeris A.D. 805 is a year which satisfies Śankara's horoscope. After completing his education, he is said to have met with Rājaśekhara and commended his three dramas in Sanskrit. He embraced Sannyāśrama under Govindāchārya. Having commented upon the Brahmasūtras of Bādarāyaṇa he is said to have proceeded to Badari and showed his commentary to Bādarāyaṇa known also as Vyāsa. Śankara's first disciple was Padmapāda and his second disciple was Maṇḍana known as Sureśvara later on. As Śankara is said to have debated with the wife of Maṇḍana known also by the name Viśvarūpa, and defeated her, it may be presumed that women were highly educated in those days and that they were able to carry on disputation even on abstruse philosophical subjects. The contention that Maṇḍana and Sureśvara are quite different personages is not satisfactorily proved. Śankara returned from Badari to see his dying mother. When the Nambūdri Brāhmans of Kerala, to whose sect Śankarāchārya belonged refused to attend the funerals of his mother, he is said to have uttered a curse against them that no Brahman ascetic should receive food from the Nambūdris, that the Nambūdris should cremate their dead in the premises of their houses and that the Nambūdri sect should be degraded from the high status of the Brāhmans. This curse seems to be a later invention to explain the peculiar customs of the Nambūdris, it being implied that Śankarāchārya followed the customs of the Southern India Brāhmans renouncing those of his own sect. As there was no king known as Rājaśekhara in Travancore at the time, it cannot be believed that when Śankarāchārya heard of the loss of the king's three dramas which he heard read before him in his younger days, he recited them from memory and restored them.

37. With his two disciples Śankara went on a pilgrimage to Madhyārjuna, Anantaśayana, Rāmasētu and South Canara where two more disciples named Hastāmālaka

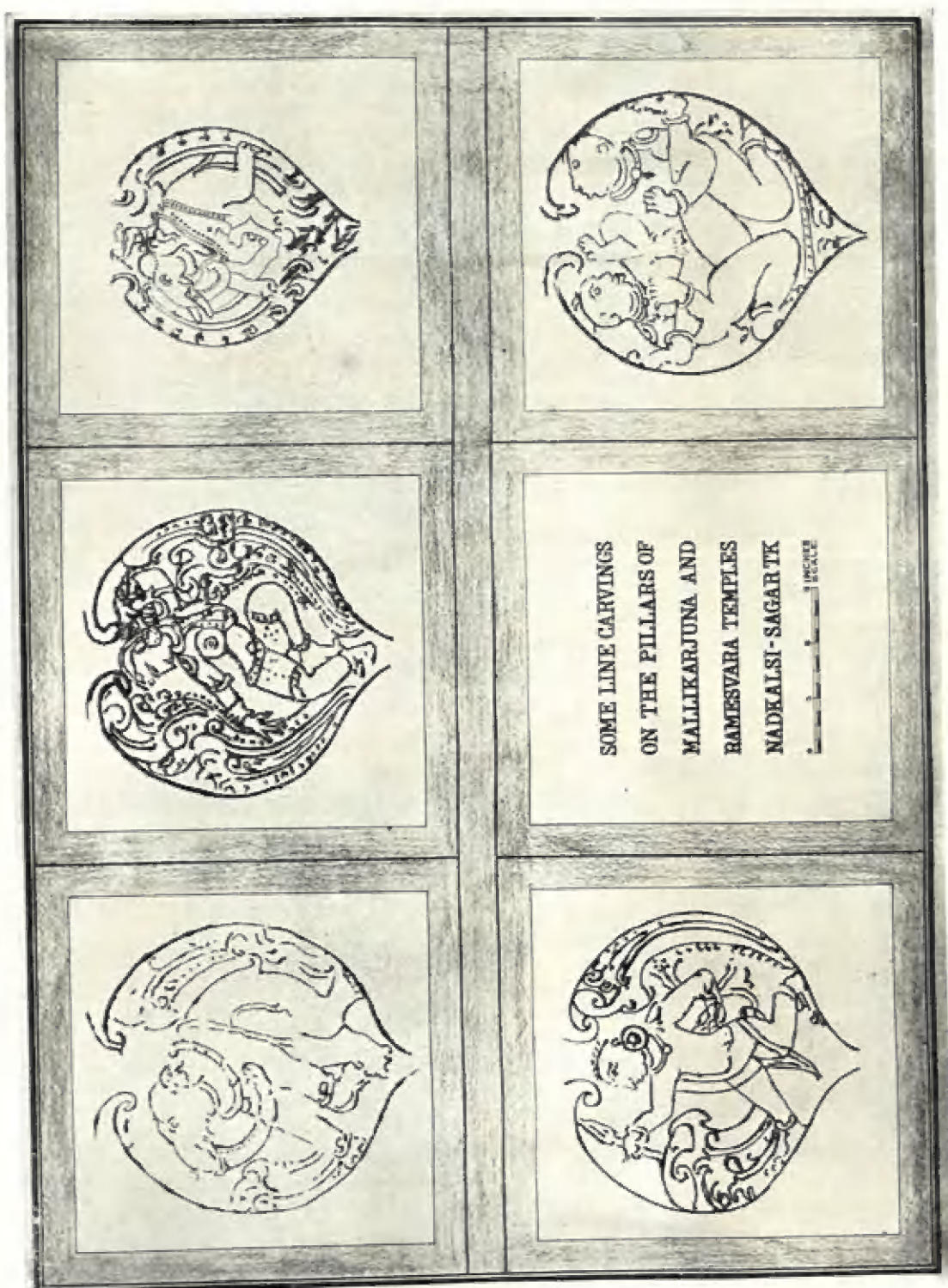
and Trôṭaka followed him. Having recovered from fistula, he continued his pilgrimage and passed through Gôkarṇa, Śrīśaila and Jagannātha to Benares. The author says that he set up five maṭhs and mentions the name of Śringêri, Kānchi, Badari, Kāśī, and Jagannātha. He is said to have proceeded to Kashmir and conquered the goddess of learning in disputation and pleased her by his poetical skill even in the composition of erotics. At his request the goddess is said to have followed him and taken her permanent abode at Śringêri. As instructed by him Surêśvara stayed in the Maṭh at Śringêri and Padmapāda in Pûri-Jagannāth. Trôṭaka is said to have taken care of the Maṭh in the North (Badari) and Hastāmalaka in the West (?)

38. Surêśvara was followed by Bôdhaghana, his disciple at Śringêri. The latter was succeeded by Jnânaghana whose successor was Jnânôttama. Next came Jnânagiri who was followed by Simhagiri. Then came Iśvaratīrtha and Narasimhatīrtha one after the other. The latter was succeeded by Vidyātīrtha known also as Vidyâśankara, learned in all the śāstras and expert in Tantra and Mantra.

39. Meanwhile the younger of the two sons of a poor learned Brāhman in Varāṅgal had no taste for worldly pleasures and proceeding on a tour of pilgrimage through many sacred places of India to Śringeri embraced asceticism under Vidyâśankara. He was given the name of Bhāratīkrishṇatīrtha and succeeded his guru on the latter's demise. A few years afterwards his elder brother became very anxious to know his whereabouts and going in search of him from place to place came at last to Śringeri and saw him living the life of a Sannyāsi. Vidyâśankara admired his learning and having initiated him in the Sannyāsa order named him as Vidyâranya. Vidyâranya showed his works, especially his Vêdabhāshya to Vidyâśankara who commended it and advised him to obtain the opinion of distinguished Pandits in different places in India. Accordingly taking the Bhāshya with him he went to Benares and other places and got their approval of the work. That Vidyâranya met a Brahmarākshasa near the Vindhya hills and that following the instructions given him by Vyāsa in Benares he returned to Hampe and caused the Brāhman to obtain release from Rākshasa nature, is a story in the work apparently to magnify Vidyâranya's intellectual and spiritual works. There seems to be nothing incredible in a second story narrated of him in the work. He was a little dull and following the advice of a woman who prevented him from committing suicide for the sake of his dullness he continued to worship the goddess of learning and became a very learned man.

40. At this time Sangama, a descendant of the Yadu family was the king of Hampe and its neighbouring land. He had five sons named Harihara, Kampa, Bukka, Māra, and Muddapa. Harihara and Bukka were employed by Virarudra, king of Varāṅgal as his financial officers. When Virarudra and his successor Rāmanātha were successively dethroned and driven out by the Sultan of Delhi, both Harihara and Bukka were captured and imprisoned in the castle of the Cavalry commander of the Sultan. Though they effected their escape, they were recaptured and placed before the Sultan. Pleased with their valour, he released them and permitted them to rule over the Dekhan. After crossing the Kṛishṇā, they had however to encounter Ballāla in battle and having been defeated by him, they fled for safety. Having again gathered their scattered force, they succeeded in reaching Hampe. After seeing Vidyâranya there and receiving his blessings, they led their army against Ballāla and having conquered him in battle, established their sovereignty over the Dekhan.

41. Meanwhile Mādhava and Sāyana, ministers of Harihara, paid a visit to Vidyâranya and requested him to bless them with progeny. Vidyâranya told them that none of them would have an offspring and that if they would publish in their own name the Vedabhāshya and other works written by him, they would have the benefit





they aspired for from a son of their own. This they did and that is how a number of works written by Vidyâranya, are even now known as Mâdhaviya and Sâyanîya (Mâdhava's and Sâyanâ's).

42. Following the advice of Vidyâranya, Harihara and Bukka strengthened their army and routed out Hoysala Ballâla in battle and built a new city under the name Vijayanagara. The date on which the foundation of the city was laid is stated in a verse as follows :—

“When there have elapsed the years measured by 1258 (Nâga-ishu-arka) in the Saka era, in the year Dhâtri, in the month of Vaisâkha, in the bright fortnight, on Sunday the 7th lunar day with the constellation Bharaṇi, Vidyâranya laid the foundation of the city of Vijayanagara”.

There is however some error in the date given here. The week day does not agree with the Tithi, nor does the Nakshatra.

The city is said to measure two Yojanas both in breadth and length.

43. On the occasion of crowning Harihara in the new Capital Vidyâranya caused the king to make a number of land and money grants to learned men. To replenish the treasury of the Kingdom Vidyâranya is said to have caused by the power of his penance an abundant shower of gold from heaven. Harihara's son who appeared to be dumb gained his power of speech through Vidyâranya's charms. Having gone to Kâsî for a second time Vidyâranya is said to have established two Maṭhs. At his suggestion Harihara made rich land grants to Sringeri Maṭh and sent the information to Sringeri through Mârappa. Vidyâranya is also said to have cured Bukka of a deadly disease from which he was suffering. It is on this occasion that Vidyâsankara temple was constructed at Sringeri. A letter was sent to Vidyâranya in Kâsî requesting him to return to Sringeri. Meanwhile Bhâratîkrishṇatîrtha died and Vidyâranya succeeded him. At the same time Bukka also died at Vijayanagar and Vidyâranya arrived here and crowned Harihara II, son of Bukka.

44. In addition to the rich land-endowments given to the Sringeri Maṭh, Vidyâranya is said to have secured for the Maṭh a number of Birudas (honours and titles) from the emperor of Vijayanagar. The list of Birudas is as follows :—

- | | |
|---|---|
| 1. An umbrella named Mahîchakra. | 14. Two white conch shells. |
| 2. Śankha, big conch shell. | 15. A pair of day-torches. |
| 3. Chakra, a discus. | 16. Makara-tôrana. An arch shaped like Makara, a sea monster, signifying the honour due to the preceptor of an emperor. |
| 4. Two Châmaras, Chowrie fans. | 17. Jagajjampi, a big umbrella. |
| 5. Kartari, a staff with its top shaped like scissors. | 18. A pair of Meghâjambaras, two umbrellas so called. |
| 6. A pair of Sûryapânas (?) | 19. Patâka, a flag. |
| 7. A pair of white umbrellas. | 20. Ândolikâ, a Palanquin. |
| 8. A Dundubhi, a drum. | 21. Simhâsana. A seat so called. |
| 9. A Jayaghaṇṭâ, Victory bell. | 22. Pâduka, two wooden slippers in-laid with gems. |
| 10. Two drums called the sun and the moon. | |
| 11. Chakra, a drum so-called. | |
| 12. A Damaruga, a small drum. | |
| 13. A pair of Meghâmbara, two pieces of cloth as blue as a cloud. | |

45. After receiving these honours Vidyâranya returned to Sringeri accompanied by Harihara II. A temple to Bhâratîkrishṇatîrtha was built and two Agrahâras called Srîngapura and Vidyâranyapura respectively were also constructed and given to learned Brâhmans together with Vrittis or agricultural lands for living.

46. Vidyâranya was succeeded by Chandrasêkhara-bhâratî who was followed by Nṛsimhabhâratî. Then came Purushôttamabhâratî who was greatly honoured

by Bukka II of Vijayanagar (1405-1406) and who built temples to Chandraśekhara and Nṛsimhabhārati.

47. Purushōttamabharati's disciple was Śankarabhārati. They were both honoured by Rāmadevarāya of Vijayanagar (1406-1416). Śankarabhārati's disciples were Chandraśekharaabhārati and Nṛsimhabhārati, both of whom appeared as if they were the sons of Śiva himself.

48. The text here is not clear as to whether these two persons successively followed Śankarabhārati on the pontifical seat at Śringeri and whether Rāmachandraabhārati succeeded Nṛsimhabhārati or Śankarabhārati. Rāmachandraabhārati was succeeded by Nṛsimhabhārati. Both Rāmachandra and Nṛsimha were greatly honoured by Praudhadēvarāya (1414-1446) and Virūpāksha (1467-1478). Then came Dviḡṇa Nṛsimhabhārati who was greatly respected by Mallikārjuna (1446-1467) and also Rāmadēva. He was followed by Abhinava Nṛsimhabhārati who was greatly revered by Virūpāksha (1467-1478). Venkaṭappa Nāyak of Ikkeri (1582-1629) presented him with his own green flag as a badge of honour. His commentary on the Śivagīta is a learned work. He was an expert in Tantras and Mantras. He selected a boy of foreign country as his disciple under the name Sachchidānandabhārati.

49. At the invitation of Venkaṭappanāyak of Ikkeri, both Abhinava Nṛsimhabhārati and Sachchidānandabhārati went to Ikkeri. Sachchidānandabhārati made discourses in Tarka, Mīmāṃsa, and Vedānta in the Court of Venkaṭa, and was admired for his learning by the Court Pandits. Spending a few days in Ikkeri and Śāgara, the Guru with his disciple returned to Śringeri. After the demise of Abhinavanṛsimhabhārati, Sachchidānandabhārati succeeded him. At the request of Venkaṭappa Nāyak, the Guru proceeded to Ikkeri and Kolūru where he worshipped Goddess Mūkāmbā.

50. Venkaṭappa was succeeded by Virabhadranāyak (1629-45). The chief of Kalaśa by name Bhairava who was waiting for an opportunity to recover his territory seized by Venkaṭappa now invaded the territory of the Keḷadi State and took possession of some part of Keḷadi territory measuring six yojanas (24 miles), Śringeri being situated within it. Bhairava sent some of his officers to fetch Sachchidānandabhārati to Kalaśa, his capital. Without fearing him the guru went to Kalaśa and was lodged in a tent on the bank of the Tunga. After going through his usual daily religious duties the guru went to see Bhairava in his palace and having praised the good qualities of Virabhadranāyak, his enemy and having blessed Bhairava, boldly sat before the greedy chief. Intent on taking away the wealth of the Śringeri Maṭh, Bhairava marshalled his brave warriors with drawn swords before the Guru. Sachchidānandabhārati showed no signs of fear and began to discourse on spiritual subjects in a grave and dignified tone. Thinking that the ascetic was no timid man to surrender the wealth of the Maṭh to him, Bhairava presented the Guru with silk cloths and sent him back to Śringeri. No sooner had the Guru reached Śringeri than came Bhairava to Śringeri with his army. Having been frightened at the sudden arrival of the plunderer at Śringeri, most of the inhabitants left Śringeri for a neighbouring village for safety. Having won over the treasurer of the Maṭh, Bhairava carried away the money of the Maṭh. Having made a ditch round Śringeri as a protective measure against his enemy, Bhairava went before the Guru and fearing his spiritual powers returned to Karakala without making any attempt to pacify him. The army of Virabhadra followed the chief and surrounding Karakala interrupted the movements of Bhairava.

51. With a view to see Sachchidānandabhārati, Virabhadra came to Tirthahalli where he came to learn that having won over his own army, Bhairava was marching against him. Coming to know that Bhairava was again marching against Śringeri,



NORTH-WEST VIEW OF AGHORESVARA TEMPLE, IKKERI.



SOUTH VIEW OF NANDI MANTAPA, IKKERI.

Sachchidānandabhārati was about to leave the town for engaging himself in making penance elsewhere. Meanwhile Virabhadra sent a Pandit to tell the Guru that he was prepared to put down Bhairava and that there was no necessity for the Guru to leave the Maṭh. Accordingly the Guru sent blessings to Virabhadra and performed penance in the Maṭh for the king's victory. In the battle which ensued between them, Bhairava sustained a defeat and surrendered himself to Virabhadra who, pleased with his submission, allowed him to go back to his capital and keep peace. Hearing this the Guru was immensely pleased and narrated the stories of Bhārata and Rāmāyaṇa to Virabhadra. It is at this time that the Guru composed a Kāvya called Rāmachandramahodaya. But the Guru's peace was short-lived, for a few days after, Bhairava plundered the Maṭh for a second time and made the Guru "as emaciated as the crescent moon after the loss of his wealth". The Guru left the empty Maṭh and lived somewhere outside Sringeri. Hearing of this, Virabhadra stationed some of his army on a mound near Sringeri to guard the town and persuaded the Guru to return to the Maṭh. Sringeri now became partly a military station and partly a sacred place of gods and saints. Having seen the gods and saints of the Maṭh and received the blessings of the Guru, Virabhadra returned to Ikkeri.

52. Enraged at this, Bhairava sent his army for a third time and besieged the town. The Commander of Virabhadra's army was a man of low character and having been bribed by Bhairava began to retreat before Bhairava's army. The inhabitants of Sringeri were very much frightened and appealed to the Guru for help. The author of the Guruvamśa-mahā-kāvya seriously narrates the story that the Guru saw in his dream that at his fervent prayer the Gods and Goddesses of the Maṭh attacked Bhairava's army and put it to flight and that as the Guru dreamt there was no army besieging the town the next day. The Guru is said to have composed in memory of the victory his three minor works called Guru-śataka, Minākshi-śataka and Kovidāśataka and lived in peace for the rest of his time.

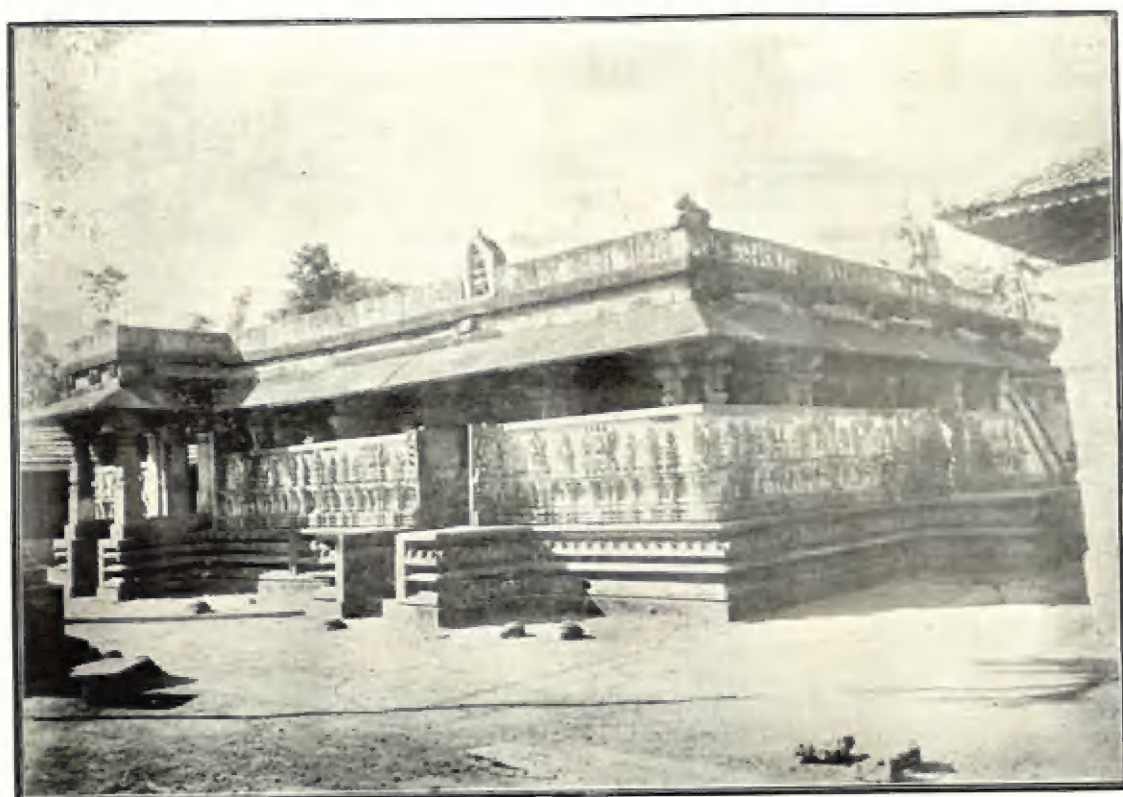
53. In Keladi, Virabhadra was succeeded by Śivappa Nāyak (1645-1660). He seemed to be indifferent towards the Sringeri Maṭh. Urged by his followers Sachchidānandabhārati proceeded though uninvited to Bidure, the capital of Śivappa, who however, received the Guru with due honours and sent him back to Sringeri highly pleased. The Guru built a temple in Sringeri and set up the Goddess Bhavyāmbikā. As one Narasimha-yōgi, the successor of Rāmachandramuni did not behave well towards the Sringeri Maṭh, he was driven out of Bidure and ordered to reside in a maṭh at Sangama. The lands and other properties of the Maṭh were handed over to Sringeri by Śivappa Nāyaka. After the demise of Sachchidānandabhārati, Nrisimhabhārati ascended the pontifical seat at Sringeri and at the invitation of Chennammāji (1671-1677) the widow of Śivappa Nāyak went to Bidure. Having stayed there a few days, he returned to Sringeri. During the great famine in the year Akshaya A.D. 1686, Nrisimhabhārati was so liberal as to feed daily more than a thousand people come to the Maṭh for relief. His successor was Sachchidānandabhārati and he was duly anointed as the Guru on the third lunar day of the dark half of Phālguna of the cyclic year, Pārthiva in Śaka 1627 corresponding to A.D. 1705 and was greatly honoured by Basava, Chennammāji's successor at Bidure (1697-1714). At the invitation of the Nāyak he also proceeded to Bidure and returned to Sringeri with honours. Sometime after this, the Guru proceeded on a pilgrimage to Subrahmanya where his procession with all honours is said to have been carried out in spite of the powerful opposition made by the followers of Madhvāchārya. The Guru bathed in the Kumāradhārā and worshipped Subrahmanya in the cyclic year Ānanda (A.D. 1734). From Subrahmanya he proceeded to Vêlāpura at the request of the Nāyak of that place and his

ministers. Then he went to Uppinangadi and Inavallipura (?) and from that place he passed through Koṭṭisvara and Honnâvâr to Gôkarṇa where the Guru took necessary measures to guard the wealth of his Maṭh against a pirate chief, who failing in his attempt to steal the valuables of the Maṭh, directed his attention to the wealthy inhabitants in Gôkarṇa and Udupi and carried away both their wealth and women.

54. From Gôkarṇa the Guru went through Manôjna-nârâyaṇapura to Sringeri. On his way to Sringeri he proceeded to Benkipur at the request of Hanuma, a Pâlyagâr chief at the place. From Benkipur he passed to Tarikere, the stronghold of another Pâlyagâr chief called Paṭṭâbhirâma who presented the Guru with an elephant to carry the victory drum in addition to large sums of money. After reaching Sringeri and spending some time there Sachchidânandabhârati proceeded again to Gôkarṇa on the occasion of a solar eclipse. From Gôkarṇa he went to Bilige at the request of the Pâlyagâr Chief of that place. From Bilige he went to Banavasi and received from Sadâsîva, the chief of Banavasi, large sums of money as presentation to the Maṭh. From Banavasi he returned to Keladi at the request of Virabhadra, the successor of Basava and paid visits to Sâgara, and Ikkêri. From Ikkêri he returned to Sringeri halting for a few days at Tirthahalli on his way back. Again at the request of Sômaśekharanâyak (1714-1739) Sachchidânandabhârati went to Bidure and was given a hearty reception by the Nâyak accompanied by his ministers and army. Having spent a few days there, he returned to Sringeri."

55. Such is the brief biographical sketch of the successive Gurus of Sringeri given by Lakshmaṇaśâstri in his Guruvamśaparamparâ. It is to be noted how the life of the Gurus of the Sringeri Maṭh had taken quite a different turn with Bhârati Kriṣṇa Tirtha under the influence of Vidyâranya. From Surêśvarâchârya onwards down to Vidyâsankara, the chief avocation of the Gurus was learning, spread of learning and penance. They had no Jahagirs or land-endowments to manage, no rituals to observe except self-realisation and no tours to make with elephants, camels, palanquins, flags and other paraphernalia of titles, honours. With the arrival of Vidyâranya at Sringeri everything changed. With the money and materials secured by Vidyâranya for the Maṭh, Bhârati Kriṣṇatirtha caused the temples of Śâradâ and Vidyâsankara to be constructed. Besides the daily worship of the Gods, Goddesses, and saints, special worship on the occasions of Navarâtra in September and October, Sivarâtre in February and other religious festivals on other occasions began to be performed and such performances required the expenditure of large sums of money. With a view to meet the expenditure of money necessary for worship and for feeding crowds of Brâhmanas gathered from all quarters on the festive occasions, Vidyâranya succeeded in getting from the Emperors of Vijayangar for the maṭh rich land-endowments. With a view to impress the people with the importance of the Maṭh, he succeeded in getting also from the emperors of Vijayanagar various kinds of honours unknown to any Maṭh till then.

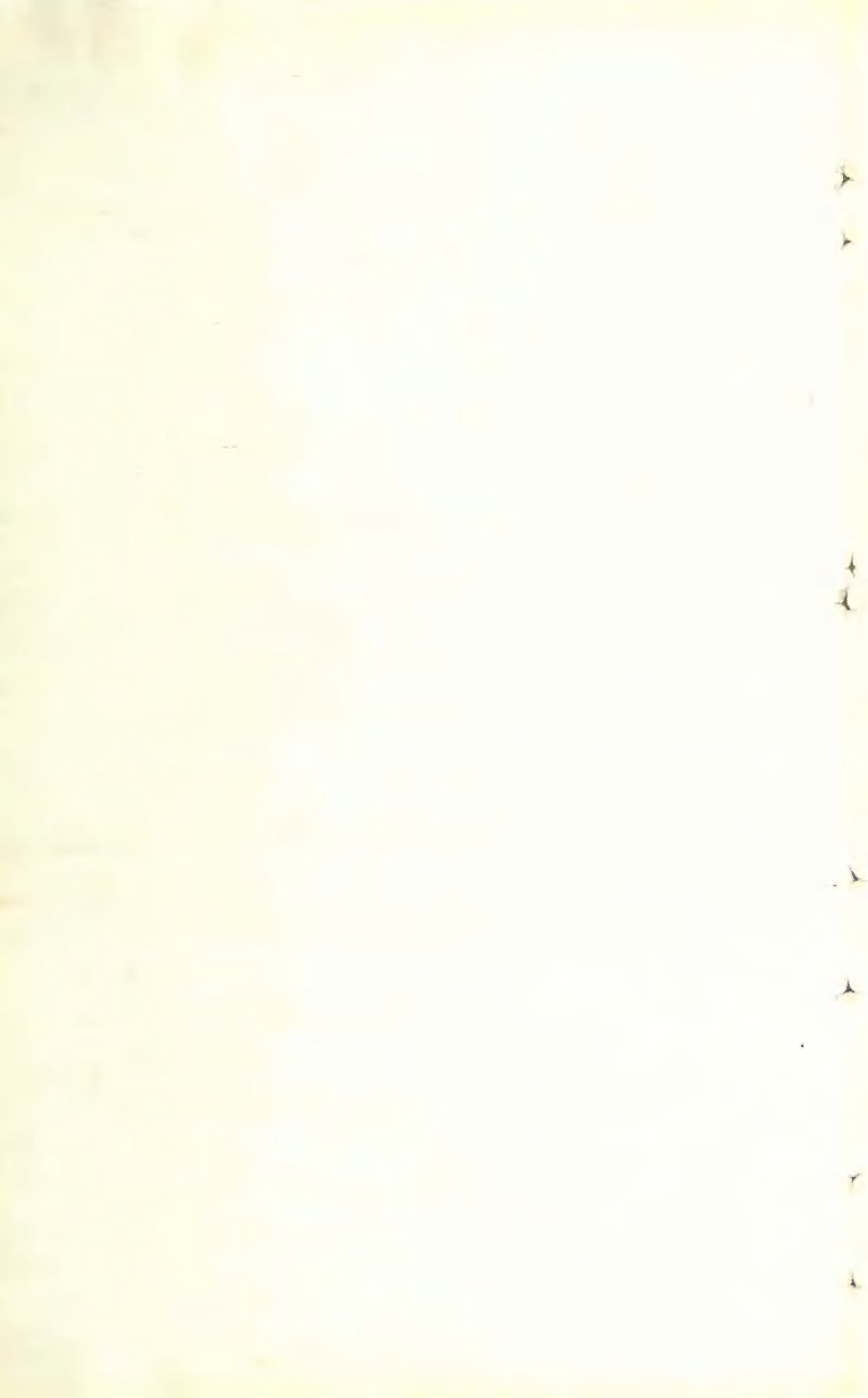
56. Thus instead of remaining a calm centre of study, contemplation, and penance as it was before, the Maṭh became a small state with officers to collect its revenue and spend it, with priests to carry on the daily and special worship and with a huge body of servants to take care of the honours of the Maṭh. The Gurus from Vidyâranya onwards seem to have been termed Râja-hamsas or royal saints consistent with the stately rank of the Maṭh. The other Maṭhs established by the followers of Râmanujâchârya and Madhvâchârya followed suit and vied with each other in securing from different kings extensive land-endowments and various forms of titles and honours for their respective Maṭhs. Thus beginning as centres of religious and philosophical culture Maṭhs have become institutes of organised temple worship and of feeding crowds of pilgrims thronging them.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, KELADI.



GANDABHERUNDA CEILING IN VIRABHADRA TEMPLE, KELADI.



PART III—EPIGRAPHY.

57. The total number of records collected during the year is 113. Of these, 11 are copper-plate grants, 3 sannads and the rest stone inscriptions. These records relate to Vaydumbas, Cholas, Châlukyas, Kalachuryas, Yâdavas, Hoysalas, Vijayanagar kings, Keladi chiefs, Gersoppa chiefs, Mysore kings and others. A dynastic and chronological list is appended at the end of the report.

The inscriptions discovered in and around Gersoppa reveal the names of some new families of kings related to each other by ties of marriage and ruling over parts of Shimoga and Canara in the 15th century A. D. They are Honna, King of Gersoppa, Mangarasa of Nagirapura, Basavadêvarasa of Banavasi and others.

A noteworthy feature of some of the inscriptions collected during the year is the power exercised by the Mahajanas in villages in granting lands for religious and charitable purposes with or without reference to the ruling sovereign. (*vide* No. 4, 7, 19, 113).

Attention is also drawn to the custom of setting up a stone to afford shelter to refugees seeking protection against enemies advancing to slay them. (*vide* No. 33).

58. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

CHITALDRUG DISTRICT.

DAVANGERE TALUK.

On a vîragal set up in Kallêśvara temple in the village Bêtûr in the Hobli of Dâvan-gere.

Kannada language and characters.

1. svasti śrî. . . Śrîmukha-samvatsarada Mârگاśira
2. suda . . . Śukravâradandu Kundagôla
3. Kaligaḍu Naḍigara
4. Nârayanâya . . . maḍidam

Note.

This records the death of one Kaligaḍu Nâḍigara Nârayanâyaka of the village Kundagol, probably in some battle, on Friday in the bright half of Mârگاśira in the year Śrîmukha.

2.

On a stone lying buried in a mound of earth called Jagannâthakaṭṭe near the village Lôkikere in the Hobli of Hadaḍi.

Size 6' × 2'.

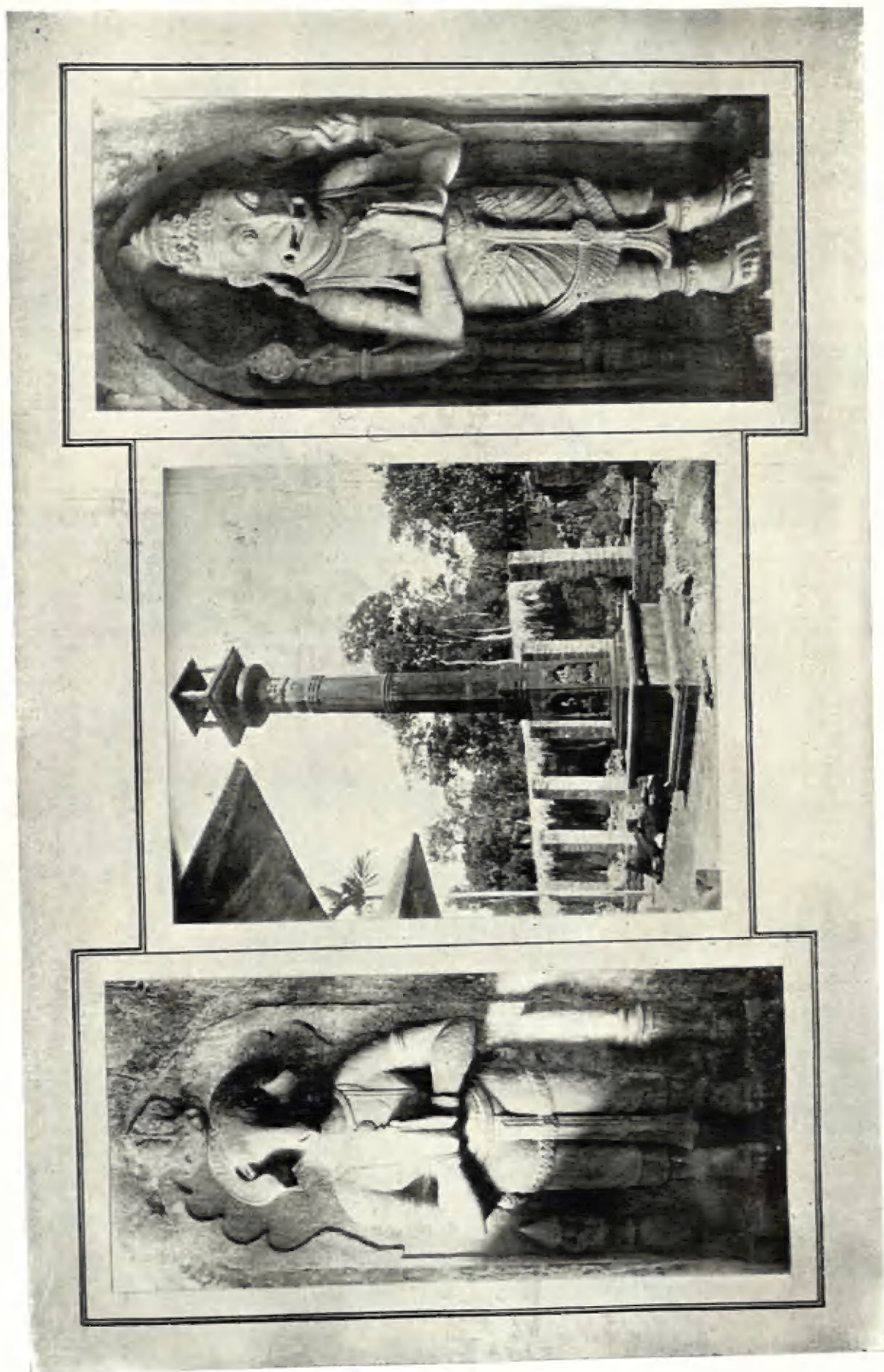
Kannada language and characters.

1.
2.
3. Pramâdi
4. . samvatsara
5.
6. mahârâjâdhirâja Śrî Hoysala Sômêśvara
7. Kankappajiya
8. . . . mattar â
9. pratishṭhe
10.
11. sâsira kavileya
12. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭhir-varsha-sahasrâni vishṭhâyâm
13. jâyatê krimih! sâmanyô'yam dharma-sêtur nrupânâm kâlê kâlê pâlanî-
14. yô bhavadbhîh sarvân êtân bhâvinah pâarthivêndrân bhûyô bhûyô yâchatê Râmabhadrah.

Note.

Several lines in this inscription are either partially or completely effaced. It seems to record the consecration of some god in a temple under the management of a priest named Kankappajiya during the reign of the Hoysala king Sômêśvara in the year Pramâdi and the grant of some land for the temple. The usual imprecatory verses are found at the end of the grant.

VIRABHADRA TEMPLE, KELADI.



NARASIMHA FIGURE.

LAMP PILLAR.

DAKSHA FIGURE.

On a pillar in the navaranga of Kôḍi Kallêśvara temple in the same village Lôkikere.

Modern Kannaḍa language and characters.

1. yî dēvastâna sitilavâgi idan-
2. tadanu
3. Yîśvara sam . kârtika śuda
4. . . . Timmappanahali Ranga
5. Channabasava
6. . . staru mâḍida sêve

Note.

Some letters in this inscription are illegible. The inscription seems to record the renovation of the temple (in which the pillar containing the inscription stands) from a state of decay by the villagers Timmapanahalli Rangapa, Channabasava and others.

HASSAN DISTRICT.

ARSIKERE TALUK.

On a stone set up in front of Maḷeya Mallêśvara temple in the town of Arasikere in the Hobali of Arasikere.

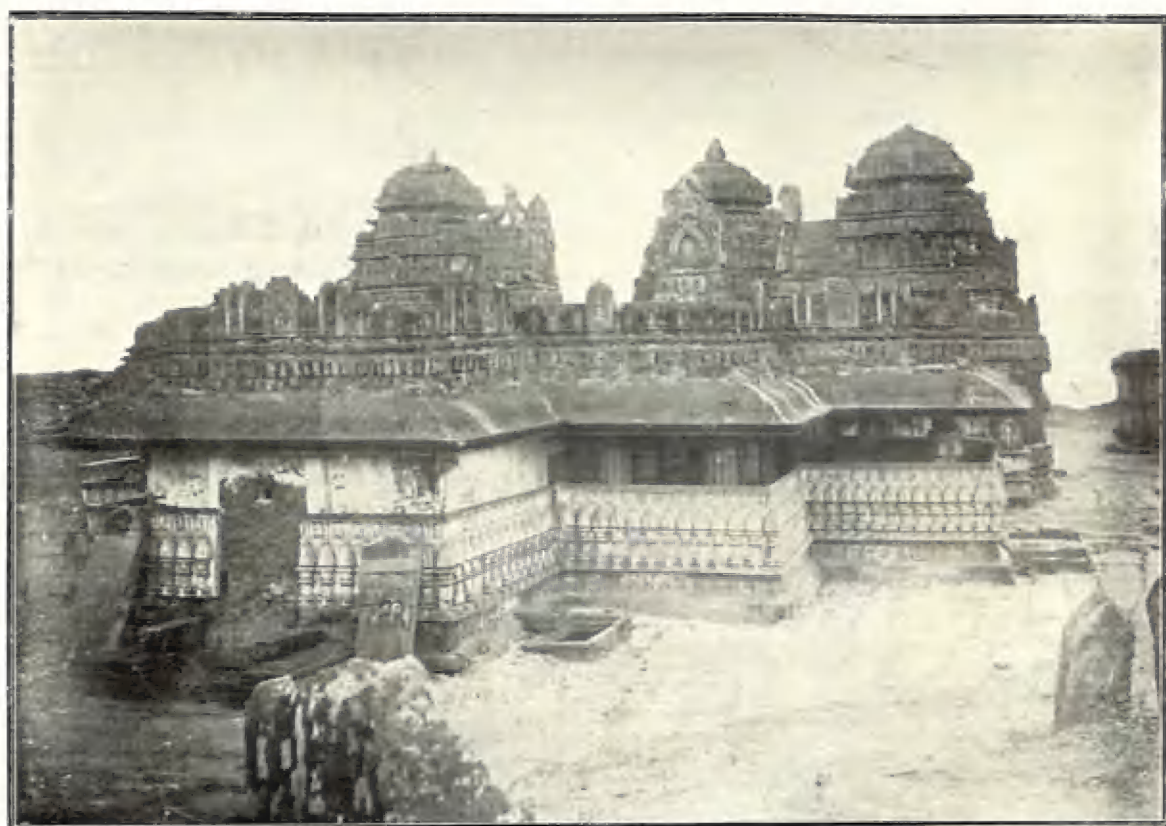
Size 3'—6" × 2'—3".

Kannaḍa characters and language.

1. śrī Mahā-dēva śaraṇu namas tunga-śiraś-chumbi-Chandra-chāmara-chāravê trai-
2. lōkya-nagarārambha-mūlastambhāya Sambhavê svasti śrī jayābhyudaya Śālivāhana śaka varusha
3. 1291 neya Kīlaka-samvatsarada Chayitra su 1dandu śrīman-mahā-maṇḍalêśvara
4. ari-rāya-vibhāḍa bhāshege-tappuva-rāyara-gaṇḍa śrī Vira-Bukkaṇṇa-vaḍe-yaru prithvī-rā-
5. jyam gayivali śrīman-mahā-pradhānam Basaveya-damṇāyakara nirūpa-dim Sāuṇḍya
6. Viṭhangaḷa maga nāyaka Ācharsara adhikāradalu māḍida dharma svasti samasta-praśasti-saḥi-
7. ta śrīmatu sarvanamasyada piriya-paṭṭada mahāgrahāram Udubhava sarvajna Viravijaya Ballā
8. ḷapuravāda Arasiyakereya śrīmad asêsha-mahājanaṅgaḷu sâyirokkalu mā-
9. ḍida dharma Vûraḍiya Mallikārjuna-dēvarige hostāgi dēvālyava māḍida sammandha â-dê-
10. vara amṛita-paḍige Agūliya bayalalu â dēvara gade kamba 40 â dēvara kai Vûr-a-
11. ḍiyottinali kai 1 sanjemathada hindana kai 1 antu â dēvara amṛitapa-
12.ḍige mānyavāgi naḍasi bahevu śrīkārīya
13. dēvālyava māḍuva kalukuṭigarige māḍuvudake saḥāyavāgi
14. . . . gi . . . sammandha â Mallikārjuna-dēvara śrīkārīya
15. . . . jayanu â-Chandrārka māḍuvantāgi â śrīmad asêsha-mahājanangaḷu māḍida
16. dharmma â dēvarige hūḍōṇṭa Sômêśvararotinali Vira māḍi-koṇḍiḥa hūḍōṇṭa â Viraya
17. . . . hinde vondu hūḍōṇṭa â dēvarige saluvudu . dharmavan a-
18. ḷidavaru Kāśiyali . . konda pāpadalu hôharu mangaḷa mahā śrī
19. bokkasada sēnabōva Jānnayyana Narasimhvadēvana baraha

Note.

This records the gift of 40 kambas of wet land in the village Agūli and 2 plots of wet land near the same village as mānya for the service of food offering in the temple of god Mallikārjuna newly constructed by the mahājanas of the agrahāra village Udbhava-sarvajna-Viravijaya Ballālapura *alias* Arasiyakere in the reign of Vijayanagar king Bukkaṇṇa Voḍeyar (with titles), and under the orders of mahāpradhāna Basaveya damṇāyaka, while Nāyaka Ācharasa son of Sāvuṇḍya Viṭhangaḷ was governing the land. A flower garden near the temple of Sômêśvara in the village and cultivated by the gardener Vira is also stated to have been presented by the mahājanas for the



NORTH-EAST VIEW OF KEDARESVARA TEMPLE. BELGAMI.



SUKHANASI DOORWAY OF TRIPURANTAKESVARA TEMPLE, BELGAMI.

service of God (Mallikârijuna) and some land is also said to have been granted to the masons (kalukutiga) who worked at the temple. The date is given as 1st lunar day of the bright half of Chaitra of the year Kilaka, Śaka 1291 (A.D. 1369). It is however not verifiable. The inscription is stated to have been written by Narasimhadêva, son of Jannayya, accountant in treasury (bokkasada sênabôva). The usual imprecation is found in the record.

5.

On the foot of a pillar in the same temple.

Kannaḍa characters and language.

1. Payimgaḷa-sam
2. Āśāḍa
3. . . śrī-Rāmaya .
4. . . gaḷu . . biṭṭa
5. . . . nandā . . .
6. dharma

Note.

Many letters in the inscription are effaced. It seems to record the provision made for the service of keeping a light in the above temple by śrī Rāmaya in the month of Āśhāḍha in the year Paingala. The date is not verifiable.

6.

On a boulder of rock to the south of the same temple.

Kannaḍa language and characters.

1. Khara-samvatsaradalu
2. Mallaya Dêvayya
3. śrī Mallikârijuna-dê-
4. vara sêvege yettisida
5. kallu-kelasada maṇṭa-
6. pa

Note.

This records the construction of a maṇṭapa for the service of God Mallikârijuna by Mallayya in the year Khara. The date is not verifiable.

7.

On a stone lying on the bank of a canal near the road to Kâtavâḍi at the foot of a hill to the west of the same temple.

Size 3'—6" × 2'—0".

Kannaḍa language and characters.

1. svasti śrīmatu Vikṛiti-samvatsa-
2. rada śu su 13 Śu śrīmatu
3. mahâpradhânam Basava Danna-
4. yakara nirûpadim Tamma-
5. yyanum Mallayyanum mahâ-
6. janangalum samasta-nakharamga-
7. lu śrī Mallikârijunadêvarige
8. biṭṭa gadde salage 5 aydu.

Note.

This records the grant of a field of wet land of sowing capacity of 5 salages for the service of God Mallikârkjuna by Tammaiya and Mallayya and the mahâjanas and nakharas (citizens) under the orders of the illustrious mahâpradhâna Basavadaṇṇâyaka on Friday 13th lunar day of the bright half of Śrâvaṇa of the year Vikṛiti (date not verifiable).

8.

On a stone lying on a side of a field at the foot of Maḷeya Mallêśvara hill near the same town Arasikere.

6'—6" × 3'—6".

Kannaḍa language and characters.

- 1—35
36. . . . Hoysalâyadoḷa
37. . . . avarôḷ madhyamanâgi
38. lôkôttamam tânenalu
39.
40. Vîra-Ballâḷa-dêvarasaru
41. . . . Huligereya nelevîdinoḷu
42.
43.
44. . . . lôkadoḷu ! śvasti samasta-gu
45. . . . praje-mechche-gaṇḍarum
46. . . . Râjâdhyakshada
47. . . . rige vaḍḍavâra uttarâyana-sankramâṇa
48.
49. dhârâ-pûrvvakam mâḍi koṭṭaru
50. int i dharmmavam pratipâḷisidavaru Gange Vâraṇâsi Kurukshêtradoḷ
51. dharmavam keḍisidavaru kavileya konda
52. śva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭi-varsha-sahasrâṇi viśṭhâyâm jâyate krimih.

Note.

A number of lines in the inscription are lost. From what remains it appears to record the grant of some land to whom and for what purpose, not known, during the reign of the Hoysala king Viraballâḷa.

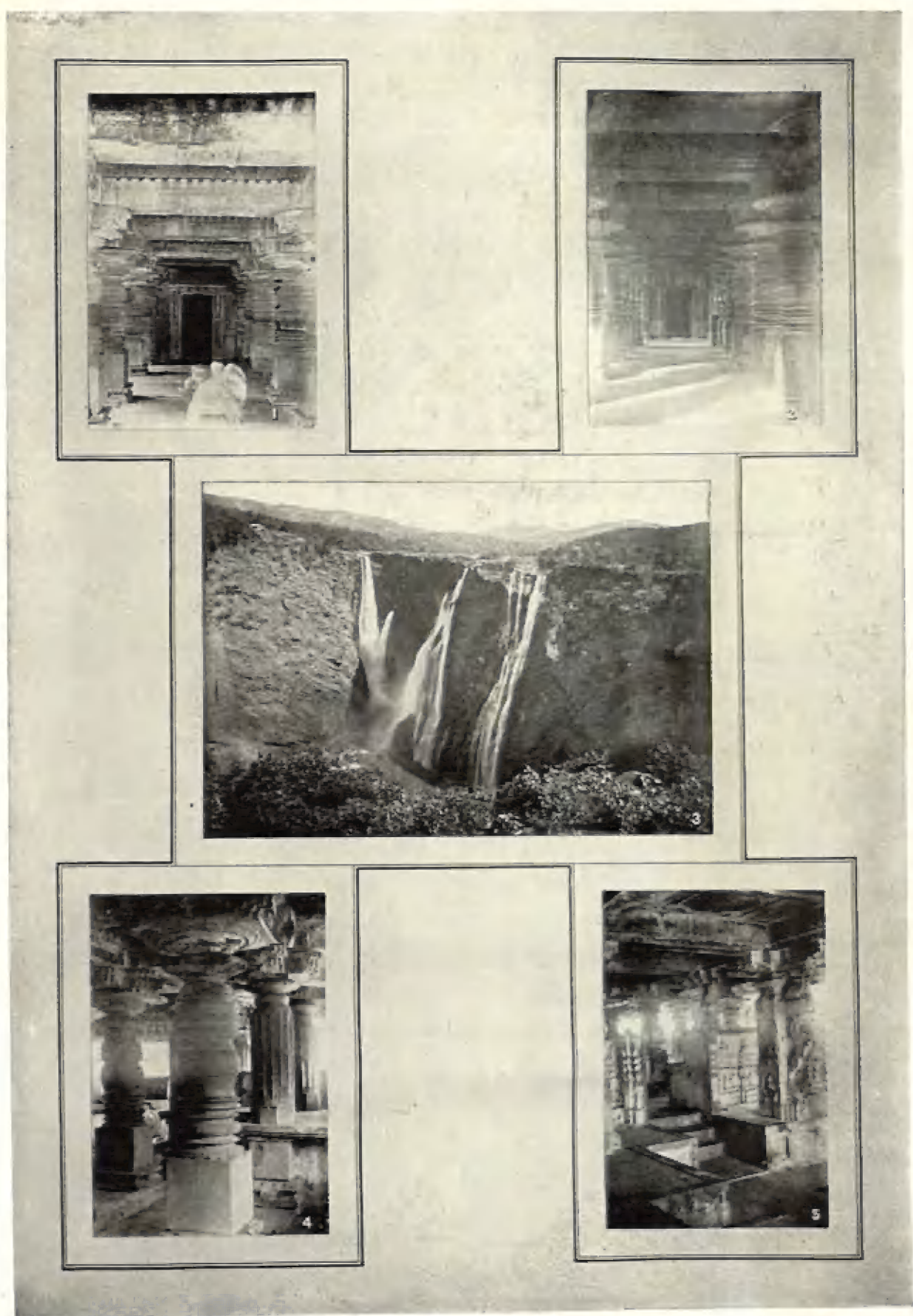
9.

On a stone newly discovered near the site of a ruined temple by the side of the tank Doḍḍakere and set up near the Îśvara temple in the same town Arasikere.

Size 7'—6" × 3'—0".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-Chandra-châmara-châravê ! trailôkya-nagarâ-rambha-mûla-
2. stambhâya Sambhavê || śrî-śôdarâmbuja-bhavâd uditôtrir Atri-jâtêndu-
3. putra-Budha-putra-purûravastah Âyuścha tasya Nahushô Nahushâd Yayâti-
4. r tasmâd Yadur Yadukulê bahavô babhûvuh ! khyâtêshu têshu nṛpatih kathitah kadâchit kaśchid vanê munivarêṇa



MISCELLANEOUS PHOTOGRAPHS.

1. INTERIOR VIEW, MALLIKARJUNA TEMPLE, NADKALASI. 2. INTERIOR VIEW, HARIHARES-
WARA TEMPLE, HARIHAR. 3. GENERAL VIEW OF GERSOPPA FALLS. 4. INTERIOR VIEW,
MALLIKARJUNA TEMPLE, NADKALASI. 5. INTERIOR VIEW, VIRABHADRA TEMPLE, KELADI.

5. Salah karālam śārdūlakam prithvi [pratihi] Hoysala ityatô bhût tasyâ-
bhidâ muni-vachôpi chamûra-lakshma | tatô Dvârâvatî-nâ-
6. thâh Poysalâ dvîpi-lānchchbanâh | jatâs Śasāpurê tēshu Vinayāditya-bhū-
patih || śrīmatu Yaduvamsôdbhava bhûmīndra-
7. nata-kirīṭa-tata-ghaṭṭita-pādam Hēmādriya dharanīpati Vinayā-
dityam || keḷe Gangeyo-
8. | amalateyim keḷe sobagim Girijeyo| ene Siriyodane bhivṛidhhi
Keḷeyabbege nāma-
9. mādud int anvartham | Yādava-vamśa-kk amare mahodayam Eṇeyanga-
nripati Vinayādityamgādam tana-
10. yam vinayam sōdaramene tanage negalḍa dhīrōdāttam m amaḷa-
tējagunam Mērug im-
11. dravajakke chayyāḍambaram em-banti-ral oppam-baḍedātanire . . .
Eṇeyanganripam | ariyamdera-kanga-
12. nereyam nareyam kṛipānatvamam gaṇāngane nereyam nāḍiyi-
ḍuvudan ariyadavara hem-
13. gaḷ-aḷal ariyan Eṇeyanganripam | Triṇayanan arāti purusham hara-
ksham Vanajajana lala-
14. ne Chaturānana-vanditan ādan Abja-nābha vanu vinimā . . .
membinaṇv Eṇe-
15. yamgan ādan eṇeyam guṇa-santatig ēm kṛitārthanō || te tann amaḷa-
vaśamvade tanna patibratānu-
16. rāgam gedegonḍa nolid ashtānga-darpanam hridayamāgiral
Ēchaladēvi tā-
17. nu mangala-pūrṇa-kumbhamene Vāriruha-bhavamgē-
18. n akhila-Chandrangē dhīrang Ēchala-dēvi gabhīrang Eṇeyanga-nri-patig
ādam mūvar dēvara saktiye mūva-
19. roḷam tappadenisi negalḍar ttāv indīvara-lōchanegĒchala-dēvige Ballāḷa-
Viṣṇuvudiyādityaru ||
20.
21. svasti samadhigata-pancha-mahāśabda-mahā-maṇḍalēsvaram Dvârâvatî-pu-
ravarādhisvaram Tuḷuva-baḷa-jaladhi-baḍabā-
22. naḷam para-maṇḍala-sûrekāra
23. saraṇāgata-vajra-panjara Vāsantikā-dēvi-labdha-vara-prasāda mṛigama-
dāmō-
24. da nāmādi-prasasti-sahitam śrīmanu mahā-maṇḍalēsvaram Taḷakāḍu Kongu
Nangali Gangavāḍi Nōḷambavāḍi Hala-
25. sige Hānumgall Uchchamgi-gonḍa bhujabala Viragangan asahāyaśūra
Sanivāra-siddhi giridurggamalla chaladanka- Rāma
26. nissanka-pratāpa Hoysala-Vīra Ballāḷa-dēvaru dushta-nigraha-śishta-prati-
pālanam geydu rakshisuttam Dōrasamudra-
27. da neleviḍinoḷu sukha-sankathā-vinōdadim rājyam-geyyuttum ire tādīya-
pāda-padmōpajivigalappa rajyādhyā (ksha)-
28. karaṇaṅgaḷa kīrtti yent endōḍe Harihara-dēvan-agrasuta Rēchanan
ātana guṇanidhi Mādhava saduguṇi Nāraṇadē-
29. . . . saṇa dāni tān enipar eseva dēvanenippar oppidaru varaguṇi mukhyar
ūrjita-gōtra-pavitrakar ī dharitri-
30. yōḷu || balidavara vaniteyara nallam satu-kīrtti ātage mudadind īyalu
ballam jātane sulalitam Kētamalla. . .
31. . . . mūpa || valliya kattale mām̐bana daḷadaḷita sanjemallegaḷa
pūvembina beḷadimḷalim̐dene kaṇbaya-
32. la chaluvan ivud Arasiyakereyōḷu || svasti samasta-guṇa-sampannarum
āśrita-jana-kalpa-vṛiksharum saraṇā-
33. gata-vajra-panjararu nuḍidante-gaṇḍarum sakaḷajana-pūjyarum Siva-dha-
rmma-nirmmaḷarum śrī Gōjēsva-
34. ra-dēvara pādārādhakarum appa Gōjara mahimōnnati yentendōḍe. . . .

35.
 36. svasti śrīmatu.
 37. Hoysala Vira-Ballāla besadim Rājyādhyakshada Heggade Rēvaṇṇa
 Kētamallangaluv Arsiyakere-
 38. ya mahā-janangalu samasta-praje-gāvunḍugalū ya nakharangalu
 39. Būvagāvunḍan oḷagāda samasta-Gōjaruv irddu saka varsha 1105 Śōbha-
 kṛitu-samvatsarada Jyēshṭha su-
 40. ddha 3 Vaḍḍavāra uttarāyaṇa sankramaṇa Vyatīpātādandu ā Gōjēsvara-
 dēvara aṅga-bhōga-ranga-bhō-
 41. gakkendu nandādivige khaṇḍa-sphuṭita-jīrṇōddhāra dēvara
 āhāra-dānakavāgi Lākulā-
 42. gama-samaya-samuddharanarum Kālāmukha-pratibaddharumappa Aghō-
 rashaktipaṇḍita-sisya Dharmarāsipāṇḍitara maga
 43. Amritarāsi-pāṇḍitara kālam karchi dhārā-pūrvvakam māḍi biṭṭa datti
 Kaṇiganakereya keḷagaṇa gadde salage 4. . .
 44. ḍiya bedale kam 100 paḍuvalu ālada bedale ka 100 dēvarige naḍavantāgi
 māḍida dharmma
 45. sva-dattām para-dattām vā yō harēta vasundharām shashṭi-varsha-saha-
 srāṇi viśṭhāyām jāyate krimih

Note.

This records the gift of a plot of wet land measuring 4 salages under Kaṇiganakere tank together with two plots of dry land each measuring 100 kambas made by Heggade Rēvaṇṇa Kētamalla with the *mahājanas*, *gāvunḍas*, and all the Gōja people, under the orders of Hoysala king Vira-ballāla (II) for the service of God Gōjēsvara and for the repairs of the temple. The land was placed under the supervision of Amritarāsi-pāṇḍita, son of Dharmarāsipāṇḍita, who was a disciple of Aghōraśakti-pāṇḍita, who belonged to Kālāmukha sect of Śaivites having Lākulāgama as their sacred book.

An imperfect genealogy of the Hoysala kings from Saḷa is given in the inscription. The grant is dated Thursday (Vaḍḍavāra) the 3rd lunar day of the bright half of Jyēshṭha with Vyatīpāta in the Uttarāyaṇa half of the year Śōbhakṛit, Śaka 1105. This corresponds to Thursday 26th May A.D. 1183. The record ends with the usual imprecatory verse svadattām, etc.

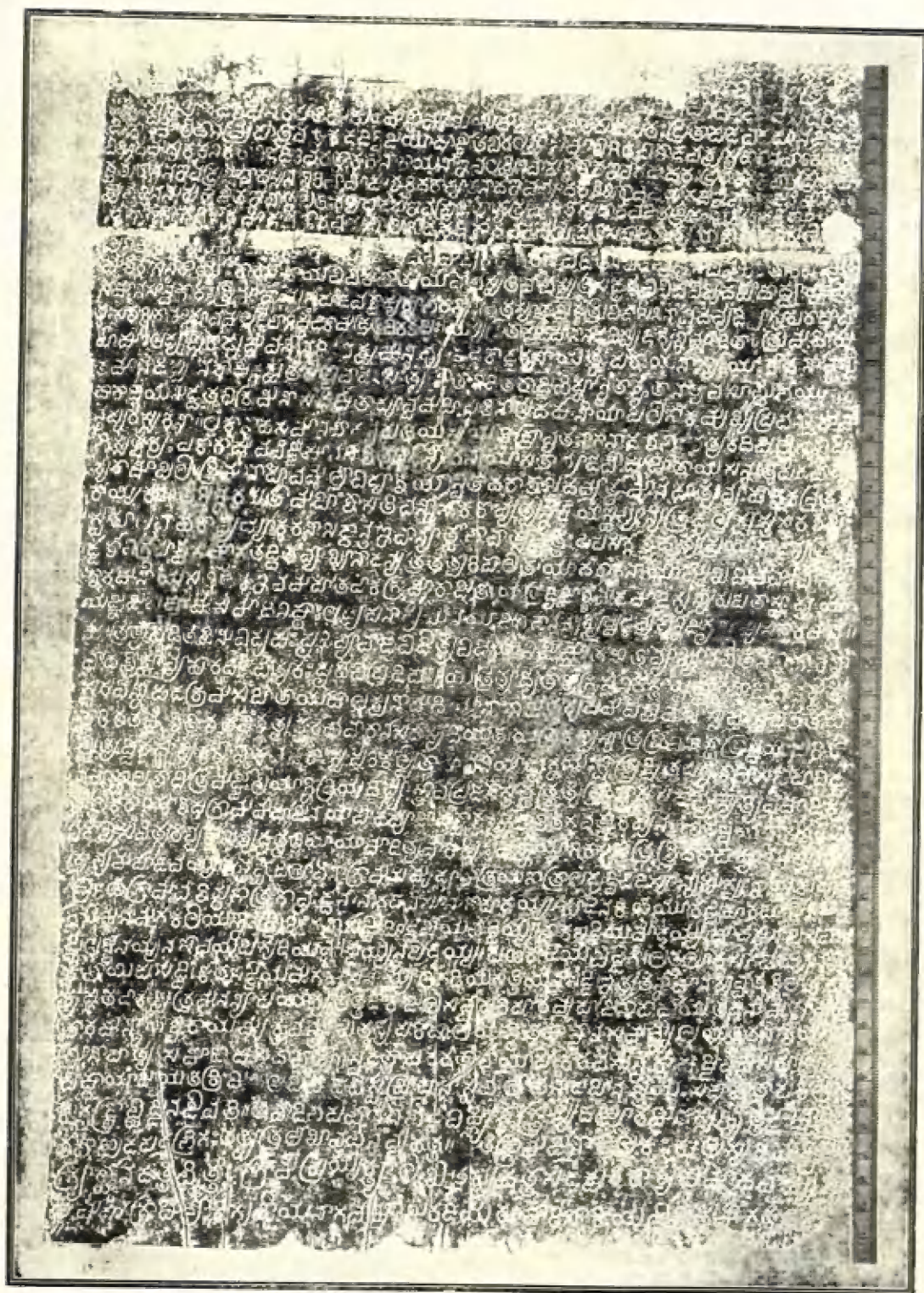
10.

On a stone recently excavated near a temple in ruins, below Doḍḍakere tank near the town of Arasikere.

Size 6'—6" × 2'—9".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chārave | trailōkya-nagarā-rambha-mūla-stambhāya Śambhavê ||
2. svasti śrī satpathōdyacharitam uḍita-satya-sphurad-viśvadhātri-vistārōdatta-tējam jana-hṛi-
3. daya-vikāśodayam vira-vidviṭ-nistārā-nūna-dānārdita-tamam amaḷam viśvavēdānga lōka-prastutyam tāne-
4. nal Bhānuvinavol esegum Poysalōrbbiśa-vamśam || padedā Poysala-vamśa-doḷ sasikalā-nai-
5. rmmalyamam Dēvabhūjada dānōnnatiyaṃ prabhākarana tējō-rāsiyam ramya-pūrvva-diśādhiśa-Gajēn-
6. drad ondu madamam tann alkarim tāldi puṭṭidan udyad-vinayāmbhōrāśi Vinayādityāvanīpālakaṃ || ātana
7. tanayam || eraguv arinripargge siḍilavol eraguvan eragisuvan amara-ramaniyan adēn Eṇeyanga-nṛipati



STONE INSCRIPTION OF CHALUKYA KING AHAVAMALLA, AT KADEYANANDIHALLI,
SHIKARPUR TALUK.

8. guṇa-gaṇad-eṇeyano mādidargge mālparill i-jagadoḷ || lalitāṅgi śīlavati
Yēchalegam guṇi Yeraganṛipa-
9. tige janiyisidar chalada kalitanada pempina neleyene Ballāḷu-Vishṇuv-
Udayādityar || avarolage Vishṇu-nṛipana
10. vikramam entene || munisind aruṇate kaḍegang inisodave virōdhi-nṛipa-
saptāṅgam Vishṇu-nṛipāṅga-
11. ppuvu nōḍ anupamam avan-aḷavi yitarar aḷaviye jagadoḷ ! Budhalōkâśraya-
nemba Tārkshearathanemb
12. Abjāyatākshaṁ dalemba Dharādhārakanemba bhōgayutanemb udyad-balā-
nvitanemba Dharitrīvaranemba lōkanu-
13. tanemb i permmeiyim nōḍe Vishṇudharēśam sale Vishṇuvol sogayipam
Lakshmīmanōvallabham || ā Vishṇubhūpa-
14. noḷ Mādēvitvaṁ bettu pettaḷ uttama-Lakmādēvi Narasimhadēvōrvvī-
varanan anūna-puṇyavati vasuma-
15. tiyoḷ || kadanadoḷ ānt arātigaḷa dantiya dantaman otti kiḷtu tad-biduvane
poyye poḷdu poṛa-
16. poṇme saraktaka-mauktikamgaḷ ā-padadoḷ avam Jayāṅganega hārama-
n oppire mālpanendoḍ ār kkada-
17. nadoḷ āmp idirchchuvadaṭar jjagadoḷ Narasimhadāvanam || kadanadoḷ
idirchchid ari-nṛipa-madaradaniya ra-
18. danadalli naṭṭa saral vālada modaloḷ uchchaḷisuv ond ad aṭ avanipa-Nāra-
simhadēvange nijam || ā Nārasim-
19. hanṛipangam mānini Mādēvi sādhi Yēchalegam lakshmīnilāyanāgi Ballāḷa-
nṛipāḷam puṭṭidaṁ dharādhara-dhai-
20. ryyam || anupama-raṇa-nistārakan anūna-satvānvitam vichārakshaman
emba negaḷteyimde Ballāḷanṛipā-
21. ḷam Kārttikēyanantoppirppam || ghanatējaṁ sariyādoḍam budhajanakkam
sādhu-sanghakkamita. . . yan-
22. te śāntiyaduntum rātriyoḷ nilpu . . . yanitalt urrviyoḷ eyde parbbiyum
padedirddu-
23. dē Dinanātham eṇeyend adentu nuḍivem Ballāḷa-bhūpāṅgam || munisim
Ballāḷabhūpaṁ kiḷey asilate-
24. yaṁ kiḷvar anyāvanipāḷa-nikāyam sthānadindaṁ jaḍiye naḍuguvar bbbhīti-
yim nōḷpaḍ i-pāngu nitāntam
25. chōḍyamimt i teranan aṛide nān iḷaḷ entendoḍ int itana khaḍgakkam virōdhi-
pratatigeda
26. kkuvendum || phaṇinātham pāṭi bhōgakk amarapati-samam rūpa-sampatti-
g abjēkshaṇan udyad-vikra. . . bara
27. ke dore Mahēśam nijājñā-viśēshakkeṇe dhīrōdāṭṭa-chittakk amama sari
Daśāsyāri dānakke mattum toṇe Ka-
28. rnam tānenalk i-vasudheyoḷ esedaṁ Vīra-Ballāḷa-bhūpaṁ || ā Ballāḷa-
mahāpana satiya permme yentene
29. lalanā-nirmmita-kaṣāḷam palavu-kālak Abjajamg indu kaṣāḷa-vāyt
uttamarūpeyam vimaḷeyam Ballā-
30. ḷa-viśvambharēśa-lasatkāminiyam budharg aniśam iyuttirpp Umā-dēvi-yaṁ
lalanā-ratnaman udgha-kīrtiyu-
31. teyam pett uttama-prauḍhiyim || kumuda-daḷanayane kōmaḷe kumudāsave
yenisi negaḷd Umādēvi-
32. ge vikrama-Sōma-vamśa Ballāḷa-mahīśam kūrppan embud adu takkude dal ||
ballāḷ Ballāḷa-nṛipam Ballāḷēśvara-
33. nivāsamam kīrti-śrīvallabhan ettisidaṁ ṣale sallalitam enalke śōbhip Arasi-
yakereyoḷ || svasti samadhigata-pancha-
34. mahāśabda mahāmaṇḍaleśvaram Dvārāvati-puravarādhiśvaram Tuḷuva-
baḷa-jaḷadhi-baḍabānaḷam dāyāda-dāvā-
35. naḷam ! Pāṇḍya-kūḷa-kamaḷavana-vēdaṇḍa Gaṇḍabhēruṇḍa ! maṇḍalika-
bēṇṭekāra paramaṇḍala-sūrekāra

36. sangrāma-bhīma Kalikāla-kāma sakala-vandi- brinda-santarpaṇa-samarthha
vitarāṇa-vinōda Vāsantikā-dēvi-
37. labdha-vara-prasāda | Yādava-kuḷāmbara-dyumaṇi maṇḍalika-makuṭa-
chūdāmaṇi | kadanaprachanda mala-
38. parolgaṇḍa nāmādi-prasasti-sahitam śrīmat Tribhuvanamalla Talakāḍu
Kongu Nangali Gangavāḍi Noṇamba-
39. vāḍi Banavase Hānumgaḷgaṇḍa bhujabala Viragangan asahāya-śūra
śanivārasiddhi giridurga malla chaladanka-
40. rāma niśśamka-pratāpa-HoysalaVira Ballāḷadēvar sakala-dharitriyaṃ
duṣṭa-nigraha śiṣṭa-prati-pālanadim
41. rakshisuttuṃ Dōrasamudrada neleviḍinal sukha-samkathā-vinōdadim rā-
jyam-geyyuttamirddu śrī-
42. mad rājadhāniy Arasiyakerevalli śrī Vira-Ballāḷeśvaradēvaram supratish-
ṭhe mādisidar ā Arasiyakere-
43. ya permeyam pēlvade | paramēsthī-prakhya-viprapratatigalīn ilā- prakhya
śūdrāliyiṃ khēchara-kānta-prakhya-
44. rapp ā vaṇijarin inaja-prakhya-koyyāḷgalim sāgaramam pōlv i taṭakam-
galīn amara-purōdyāna-mam pōltu
45. śōbhākara-mapp udyānadind i y Arasiyakere bhūbhāgado! śōbbhisir-
kkum || muḷidāgaḍe kūrppavaro-
46. | tiḷivudu tiḷivudu gaḍendu sārūva teradim gaḷapuva giḷiviṇḍina kaḷakaḷav
Arasiyakereya banado! opputtirkum
47. svasti samasta-śōbhākaramapp Arasiya-kerayo! Vira Ballāḷa-bhūpam śrī
Vira Ballāḷeśvaramam supratishṭhe
48. māḍisi yā dēvara nitya-naivēdya-kkam nandādivigegam pūjāripaṛichāra-
kar- āhāra-dānakka-vendu saka varsha
49. 1110 neya Kilaka-samvatsarada Paushyad amavāsye Sōmavāra vitipāta
sankramaṇadandu Neṇa-samṃa-
50. dhada Guḍigereya maṭhada Vimala-śaktigala śiṣhyarappa Kriyāśakti-
paṇḍitara kālam karchchi dhārā-pūrvakam
51. māḍi biṭṭa datti Kriyāśaktigala-
52. Agguliyakereya naḍubayalalli salage yārakkam 6 kamba 240 yī dēvālayada
samāpa-
53. da beddale kambav arunūru 600 ||
54. piridum bhaktiyin Iśvaracharaṇābja-dhyānadim Kriyāśaktigal Iśvara-
nāma tanūjanan ādara-dindam paḍedar adhikapuṇyōdaya-
55. nam || bahubhir vvasudhā dattā rājabhih Sagarādibhih yasya yasya yadā
bhūmis tasya tasya tadā phalam yī dharmmamam
56. pratipālisidavargge Vāraṇāsiyalli sahasra-kavileyem Brāhmaṇargge koṭṭa
phala || yī dharmmamam keḍisidargge saha-
57. sra-kavileyuvam kōṭi-Brāhmaṇaruvam konda dōsha || sva-dattām para-
dattām vā yō harēta vasundharā shasṭi-varsha-
58. sahasrāṇi viṣṭāyam jāyate krimih || Tivikramapaṇḍitara padya talikhita |
Boppōjana kaṇḍarane ||

Translation.

Obeisance to Śambhu, beautiful with the yak-tail fan, the moon on his lofty head and the foundation pillar for the city of the three worlds. Be it well. Moving high in the sky (in the path of righteousness), with bright light spreading over the expanse of the whole world, (brilliant in prowess), bringing joy to the hearts of men, destroying darkness (enemies), free from blemishes, praised by the world and Vēdāngas (praised by learned men versed in Vēdāngas), the lineage of Hoysala kings shines like the sun. In that famous Hoysala lineage was born the king Vinayāditya, an ocean of modesty possessed of purity like the rays of the moon, of liberality like the celestial tree, of splendour like the sun, of pride (mada) like the elephant of Indra. His son Ereyanga :—He

would pounce like lightning on the hostile kings who fought with him and make the celestial damsels do obeisance to them. What fine qualities did he possess ! In this world there are few who require the good deeds done by others to them. To that king Eraga and the beautiful Echale possessed of good character, were born like the abodes of determination and prowess, Ballâla, Vishṇu and Udayâditya. Of these Vishṇu's prowess is as follows :—

The moment his eyes became even slightly red with anger, the elements of sovereignty (*saptânga*) possessed by hostile kings fell into the hands of King Vishṇu. His fighting power is matchless and extraordinary. King Vishṇu, beloved consort of Lakshmi (queen) resembles (the god) Vishṇu in being the abode of shelter for the gods (learned men), with Garuḍa as his vehicle (possessed of chariots drawn by horses,) and eyes like the lotus, being the support for the earth resting on hoods of serpents (enjoying the worldly pleasures,) possessor of great strength, lord of the earth, and praised by the world. His chief queen Lakshmâdêvi of matchless virtue on earth, had by him, the son named Narasinga, the foremost among rulers. King Narasimha, plucks away by force the tusks of the enemies, elephants in battle, and striking them on their frontal globes, tears them asunder and with the fresh pearls red with blood issuing from the globes appears to present a shining necklace to the goddess of victory. What hero can encounter him in the battle-field ? The arrow shot by him at the tusks of the rutting elephants of the hostile kings that oppose him in battle pierces their globes and comes out in their hind parts. Such is the prowess of Narasimha-Dêva. To that king Narasimha and his honoured chief queen Echale was born king Ballâla an abode of wealth and possessed of firmness resembling a mountain. King Ballâla was like Kârtikêya, slayer of the demon Târaka in battle (matchless hero), possessed of great strength, able to move in heaven (able in investigating things). How can I compare Ballâla to the sun ! Though the two resemble each other in brightness Ballâla is kind towards learned men and the virtuous while the sun is hot and burning, and while the sun does not shine at night Ballâla's fame spreads over the universe at all times. When king Ballâla takes out of the scabbard his shining sword, the hostile kings run away from their places ; when he brandishes it, they tremble with fear. This connection between his sword and his enemies is highly curious. The brave king Ballâla was a match for the lord of serpents in possessing many hoods (pleasures), an equal of Indra in beauty, a Vishṇu in the display of great prowess, a Śiva in commanding obedience from others, a Râma in possessing a heroic and noble mind, and a match for Karna in liberality. The greatness of the queen of king Ballâla:—Brahma after practising the art of creating women for a long time has now attained skill in the art since he has created Umâdêvi possessed of great beauty and spotless character, queen of Ballâla, a gem among women, ever liberal to the learned and possessed of great fame. To Umâdêvi endowed with eyes resembling the lotus and slender form and having the fragrance of the lily it is only proper that king Ballâla of the heroic lunar race should be husband. This brave king Ballâla, the lord of the goddess of fame, erected the beautiful temple of Ballâlêśvara in Arasiyakere.

Be it well. While the mahâmaṇḍalêśvara, entitled to the band of five instruments, lord of the excellent city of Dvârâvatî, a submarine fire to the ocean that is the Tuḷuva army, wild fire to rival kinsmen, an elephant to the lotus garden that is the Pândya family, gaṇḍabhêruṇḍa, hunter of maṇḍalikas, plunderer of the enemies, territories, a Bhîma in battle, a Cupid in the Kali age, delighter in making the minstrels happy by liberality, obtainer of a boon from Vâsantikâ-dêvi, a sun in the sky the Yâdava family, the cres jewel of maṇḍalikas, terrible in battle, excellent champion over the Malapas—possessed of these and other titles, the illustrious Tribhuvanamalla, obtainer

of Talakâḍu, Kongu, Nangali, Gangavâḍi, Nonambavâḍi, Banavase, and Hânungal, Bhujabala-vîra-Ganga, unassisted hero, Śanivârasiddhi, Giridurgamalla, a Râma in battle, of fearless prowess, Hoysala Vira Ballâlâdêva while reigning in peace and wisdom at Dôrasamudra, ruling the whole earth by punishing the wicked and protecting the good, set up the god Vîraballâlêśvara in the capital Arasiyakere.

The greatness of Arasiyakere : With Brahmans resembling Brahma, with Śûdras of great fame on earth, with merchants equal to Kubêra, with warriors resembling Yama, with tanks resembling the ocean, with gardens beautiful like the celestial groves of Amarâvati, Arasiyakere shines over the earth. Among the gardens of Arasiyakere can be heard the cries of multitudes of parrots as if they are proclaiming "The moment you get angry with your beloved, make peace, make peace."

Be it well. In the town Arasiyakere possessed of great beauty, king Vira Ballâla consecrated the god Vîraballâlêśvara, and for the daily food offering and perpetual lamp to the god, for the food of the priests and servants, made the following grant with the pouring of water after washing the feet of Kriyâśakti-panḍita, disciple of Vimalaśakti of Neṇasammadha? belonging to the mutt at Guḍigere on Monday, the new moon-day with Vyatipâta and Sankramaṇa in the month of Pushya of the cyclic year Kîlaka, Śaka year 1110 :—

To Kriyâśakti (were given) 6 salages or 240 Kambas of wet land below the tank in Aguli and 600 kambas of dry land near the temple. By great devotion to Śiva and meditation on his lotus feet, Kriyâśakti got the virtuous son named Îśvara.

Land has been given away by several kings like Sagara. To whomsoever the land belongs at the time, to him accrues the fruit of giving it. Those who maintain the charity obtain the merit of giving 1000 tawny cows to Brahmans at Benares. Those who destroy this will incur the sin of killing thousand tawny cows and a crore of Brahmans. He who resumes the gift of land made by himself or others will be born as a worm in ordure and live in it for sixty-thousand years.

Composed by Tivikrama-panḍita and engraved by Boppôja.

Note.

This records the consecration of a Śiva temple called Ballâlêśvara in the town Arasiyakere by the Hoysala king Ballâla II in the Śaka year 1110, Kîlaka on the new moon day of the month Pushya which corresponds to Tuesday, 14th January A.D. 1189. The date however, neither coincided with Monday nor sankramaṇa as stated in the record.

11.

On the back of the above inscription stone.

1. svasti śrîmad Yâdava-kuḷakamaḷa uttarôttarâbhivṛddhiyîṃ saluttumire ta-
2. diya-pâda-padmôpajîvigalappa Viśva ya keṛeya bhaktarum śrî Vîra Ballâlêśvara-nan-
3. dâdivigeyam chandrârka-târam-baram yar okkalum naḍayisuva nuḍivargg akshaya-bhaṇ-
4. dâravâgi biṭṭa datti 1143 neya Vikrama-samvatsarada Śrâvaṇa ba | Âdivâ-
5. ram modalâgi â dêvargge pâdapûje seṭṭi koṭṭa ga | Baḍakeyana Mâchaya ga 3
6. â Mâlâyya . . maga Mâdeyana Dêvayyana Vâsudêva pa 5 Maḷeya-
7. nûra Bûchaya ga | Bûcheyana Bammeyaga | Manneya Honneya pa | Keṛe-
8. yasanteya Mahadêva Tôṇṭada Rêvaṇṇa pa 5 . . Kêtamalla

9. . . Rāmagauḍara Singeya gauḍara Bammeya pa 1 . . . Dāseya
pa 3 Telu-
10. ga-kēriya Chavuṇḍaya Nigaḷada Rāchiseṭṭi ga 1 Uppina Dāsiya
ga 1 Āsandiya
11. Boppayagaḷu Bôvachattiya pa 5

Note.

This inscription records the grant of some land (not mentioned in the inscription) for the service of God Viraballâlêśvara and also various sums of money paid by several individuals (named) for the service of the same god on Sunday 1st lunar day of the dark half of Śrāvaṇa in the year Vikrama, Śaka 1143. Vikrama however corresponds to Śaka 1142 or A. D. 1220. The details of the date are incorrect for this year.

12.

On a stone lying in the midst of Ichalu trees below the tank in the same town of Arasikere.

Kannaḍa language and characters.

1. svasti śrī Viraballâ
2. Kêtamallana Rāmāyanu
3. tuṛuhuyalali Suralôkava sandode
4. âtana tamma Malligavuḍa . . . nilisi-
5. da mangala mahâ śrī ||

Note.

This is a memorial stone recording the death of Rāmaya son of Kêtamalla in a cattle raid, set up by his brother Malligauḍa, during the reign of the Hoysaḷa king Viraballâḷa.

13.

On a fragmentary stone lying by the side of the railway line near the town Arasikere.

Size 2'—6" × 2'—3".

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśrayaṃ śrī-prithivivallabham
2. mahârâjâdhirâjaṃ paramêśvara parama-
3. bhaṭṭâraka malladêvara
4. râjyam uttarôttarâbhivṛiddhi pravarddhamânam â-
5. chandrârkkatârāmbaram saluttumire svasti samasta-
6. praśasti-sahitam śrīman-mahâ-maṇḍalêśvara Dvârâ-
7. vatî-puravarâdhîśvara Yâdava-kulâmbara-dyumaṇi
8. samyakta-chûḍâmaṇi nâmaḍi . . . Hoysaḷa
9. Vishṇuvarddhanadêvaru râjyam-geyuttiralu Arasiya-
10. kereya Kêtamalla Malliseṭṭigaḷu
- 11-12.
13. mṛitênâpi surâṅganâ kṣaṇa-vi
14. chintâ maraṇê raṇê

Note.

This record is imperfect and refers to the death of Kêtamalla and Malliseṭṭi during the reign of Châlukya king Tribhuvanamalla and of the Hoysaḷa king Vishṇuvardhana (titles mentioned) and ends with the usual verse in praise of battle. The inscription is not dated.

14.

On a viragal on the road to the water-pond in the town Arasikere.

Size 1'—6" × 1'—0".

Kannada language and characters.

1. śrīmatu pasāyita Mallasetṭiyara tamma
2. Virasetṭi kaḷḷan-obbanam kondu
3. Suralōka-prāptanāda ātange . madavalige
4. Kētabbe nilisida kaḷḷu maṅgaḷa . .

Note.

This records the death of Virasetṭi, brother of Pasāyita Mallisetṭi while slaying a robber and the setting up of the viragal by his wife Kētabbe. The inscription is not dated.

15.

On a stone set up near the ruined temple of Śambhulinga in the village Giṇeyahallī in the Hōbali of Arasikere.

Size 5'—0" × 2'—3".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-Chandra-chāmara-chārave trai-
2. lōkya-nagarārambha-mūla-stambhāya Śambhave ||
3. ā Hoysaḷa-vamśadoḷ udayisida Vinayādi-
4. tyana putranapp Ereyanganripangav Echaladēvigam
5. mūvar ddēvarante Ballāḷa Viṣṇuv Udayādityaremba
6. mūvarum puttīdar avarōḷage Viṣṇu-nripana vikramaventendode ||
7. svasti samadhigata-panchamahāśabda-mahāmaṇḍa-
8. lēśvaram Dvārāvati-puravarādhīśvaram Tuḷuva-baḷa-jaḷadhibadaḷa-
9. naḷam dāyāda-dāvāḷam Pāṇḍyakūḷa-kamaḷa-vana-vēdaṇḍa gaṇḍabhē
ruṇ-
10. ḍa maṇḍaḷika-bēṇṭekāra paramaṇḍala-sūrekāra sangrāma-Bhīma Kalikāla-
11. Kāma sakala-vandi-vṛinda-tarppaṇa-samart-tha vitarāṇa- vinōda Vāsantikā-
dēvī-labdha-
12. vara-prasāda Yādava-kulāmbara-dyumaṇi maṇḍaḷika-chūḍāmaṇi kadana-
prachaṇḍa ma-
13. laparōḷ gaṇḍa nāmādi samasta-prasasti-sahitam śrīman mahā-maṇḍalēśvaram
Taḷakāḍu-Kongu-Nangali Gan-
14. gavādi Noṇambavādi Banavase Hānumgallu Uchchangigoṇḍa gaṇḍa bhuja
baḷa Viragangan asa-
15. hāyaśūra Śanivārasiddhi giridurggamalla chaladanka-rāma niśśanka-
pratāpa Hoysaḷa-Vi-
16. ra-ballāḷadēvaru duṣṭa-nigraha śiṣṭapratipāḷanam-geydu rakshisuttīre Dō-
rasamudrada
17. nelevīdinoḷu sukha-sankathā-viṇōdadim rājyam-geyyuttum ire tat-pāda-
padmō-
18. pajivigaḷappa Giṇeyahallīya Bammagāvuṇḍa Gauḍeya Miḷḷeya Māḷagaṇḍana
Chaṭṭiya
19. kammāra Mādiōja Mārabōva ivarōḷagāda samasta-prajegaḷu Mēlālike Mai-
meṭṭi
20. Balleya Maimēṭṭi Kēśava Maimēṭṭi Hariyaṇa int inibarum Jēḍara Dāsi-
mayyana ma-
21. ga Kāṭigaṇḍanu Giṇeyahallīya Murihiṇḍiya holavēriya simeyalli kaṭṭisida

22. kerege biṭṭa gadde umbali kham 3 mûgaṇḍugadoḷage Kôṭehâla Gojjêśvara dēvarige Kâṭi-
23. gaṇḍa biṭṭa gadde koḷaga 10 matte Giṇyahalliya Mēlêśvara—dēvargge Kâṭi-gaṇḍa biṭṭa gadde
24. koḷaga 5 || Murihiṇḍiya Konguḷiya Mâchagaṇḍa Hariyamagaṇḍa Basava-nâyaka hegga-
25. ḍe Nâke-aṇṇana maga Kallagaṇḍa Mâdigauḍana maga Êchagaṇḍa Mēlâlîke Sâviyaṇṇa samasta-prajegaḷu sa-
26. hitavâgi Giṇyehalliya Murihiṇḍiya holavêriya simeyalu Jêḍara Dâsimayyana maga
27. Kâṭigaṇḍa kaṭṭisida kerege intinibarum śakavarśa || 23 neya Raudri-samvatsarada Chaitra śuddha trayôḍaśi
28. Vaḍḍavâra Uttarâyana sankramaṇa vyatipâtadandu biṭṭa umbali gadde koḷaga 50 koḷaga aivattaṇḍa-
28. ge Arasiyakereya Gojjêśvara-dēvarige Kâṭigaṇḍa biṭṭa gadde koḷaga 10 Murihiṇḍiya
30. Mallikârjunadēvarige Kâṭigaṇḍa biṭṭa gadde koḷaga 5 || int i-dharmmamam pratipâḷisidavaru Gan-
31. ge Vâraṇâsi Kurukshêtrada taḍiyalu sahaśra-kavileyam kôḍumam koḷa-gumam ponnalu kaṭṭisi
32. sahasra-Brâhmaṇarige dânamâḍida phalavakku int i dharmmamam keḍi-sidavaru Gange Vâraṇâsi Kurukshetra-da
33. taḍiyalu sahaśra-kavileyam sahaśra-Brâhmaṇarumam konda dôshakke ilivaru

Note.

The purport of this inscription has been given already in Para 95, Page 40 of the Mysore Archaeological Report for the year 1918 but without the text of the inscription. The text of the inscription has now been published in this Report together with its transliteration.

The inscription begins with a description of the genealogy of Hoysaḷas up to Viṣṇu-ardhana and records the grant of a plot of wet land with the sowing capacity of 3 khaṇḍugas by Bammagâvunḍa, Gaṇḍeya Miḷḷeya, Cheṭṭaya, (son) of Mâlagauḍa, Kammâra (smith) Mâdivôja, Mârabôva of Giṇyehalli along with Mēlâlîke Maimetṭi Balleya, Maimetṭi Kêśava and Maimetṭi Hariyana, servants of the Hoysaḷa king Viraballâla II, as an umbali to Kâṭigaṇḍa, son of Jêḍara Dâsimayya, for having built a tank near Murihiṇḍi and another grant to the same person of a plot of land with the sowing capacity of 50 koḷagas by all the inhabitants (*praje*) of Murihiṇḍi including Mâchagaṇḍa, Hariyamagaṇḍa, Basavanâyaka, Kallagaṇḍa, son of Heggade Nâkiyaṇṇa, Yêchagaṇḍa, son of Mâdigauḍa, Mēlâlîke Sâviyaṇṇa. The inscription further states that out of these lands Kâṭigaṇḍa made a gift of a plot of wet land with the sowing capacity of 10 koḷagas for the service of God Gojjêśvara of the village Kôṭe-yahâḷu and a plot of wet land with the sowing capacity of 5½ koḷagas for the service of God Mēlêśvara of Giṇyehalli and a plot of wet land with the sowing capacity of 10 koḷagas for the service of God Gojjêśvara in Arasiyakere, and a plot of wet land with the sowing capacity of 5½ koḷagas for the service of God Mallikârjuna in the villiage Murihiṇḍi. The grant is dated Thursday (vaḍḍavâra) 13th lunar day with vyatipâta of the bright half of Chaitra in the Uttarâyana period in the cyclic year Raudri, Śaka 1123. This corresponds to Thursday 30th March of 1200 A.D.

The grant ends with the usual imprecation.

Below the above inscription.

Kannaḍa language and characters.

1. Śrīmukha tsarada
2. dharmmada voppige—śāsana krama-ventendaḍe
3. Kommayyana maga Meyimeṭṭi Ballayyana aḷiya Male-
4. ya yint ivaru māḍida dharmma pratipālisuvaru
5. Kāṭigavuḍana maga Dāseya Bēvajjiya Bayiraya Ba-
6. mmaya Mēlayyaṃgaḷige yint i dharmmama naḍasuva-
7. ru hinde parōkshadoḷu Ballayya Chikkaṇṇa Hariyaṇa Bo-
8. ppeyanum kundade naḍasuvaru
9.

Note.

This inscription refers most probably to the charity mentioned in the inscription above and also to the appointment in the year Śrīmukha of Maleya, son-in-law of Mai-meṭṭi Ballaya, son of Kommaya for the maintenance of the charity and also refers to the participation in the charity of Dāsaya, son of Kāṭigaṇḍa (mentioned in the above inscription), Bayiraya, of Bēvajji, Bammaya and Mēlaya. Ballaya, Chikkaṇṇa, Hariyaṇa and Boppaya are exhorted to see that even in the failure of proper supervision the charity is observed without any impediment. The date is not verifiable. The inscription ends with the usual imprecation.

17.

On a 2nd inscription stone in front of the Śambhulinga temple in the same village (Gījeyahallī).

Size 5'—0" × 2'—9".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra- chāmara-chārave trailōkya-nagarā-rambha-
2. mūlastambhāya Śambhavê ||
3. ma-vistāra-sthānam eseṇa Hoysaḷa-vamśam || ā Hoysaḷa-vamśadoḷ udi-yisi-
4. da Vinayaditya-putranapp Ereyanganṛipangav Echaladēvigam puṭṭi-
5. darb Ballāḷa-Vishṇuvuḍayādityaru avarōḷage Vishṇu-nṛipana vikrama-
6. ventene || munisind aruṇate kaḍegaṅṅ inisodave virōdhi-nṛi-
7. pa-saptāṅgaṃ Vishṇu-nṛipāḷamṅ appuvu nōḍ anupamam avan-aḷavi yitarar a-
8. ḷaviye jagadoḷu | Budhalōkāścharya-nemba Tārکشya-rathanemb Abjāya-
9. tāksham dal emba dharā-dhāraṇanemba bhōgāyutanemb udyadbalā-nvayanemba
10. dharitrivaranemba lōkanutanemb i-permmeyim nōḍe Vishṇuvo-
11. Isogayipam Lakshmīmanōvallabham ā Vishṇubhūpanoḷ mādēvitvam bettu petta-
12. | uttama-Lakmādēvi Narasimhadēvōrvivaranan anūnapuṇyavati vasu-mati-
13. yoḷ kadanadoḷ ānt arāṭigaḷa dantiya dantaman otti kilṭu tad-biduvane
14. poyye pōḷdu poraṇṇeme saraktaka-mauktikaṃgaḷ ā padadoḷavam samarā-nganege

15. hāraman oppire mālpan endoḍ ār kkadanadoḍ ânt idirchchuv adaṭar j ja-
gadoḍ Narasimha-
16. bhūpanam || â Nârasimha-nṛipangam mânini mādêvi sâdhvi
su-Lakshmi-
17. niḷayanâgi Ballâlanṛipâlam puṭṭidam dharâdhara-dhairyyam || munisim
Ballâla-
18. bhūpam kiḷe poḷev asiya nikâyam sthânadindam
19. jaḍiye naḍuguvar bbhitiyim khaḍga-vidyâ-pari-
nateyan adêm
20. Kâlanoḍ kaltudalte || âtana satiya permmezentene kamanîya-cha-
21. kôrêkshaṇe kumudâsave yenisinegard Umâdêvige Vikrama Sôma-
22. vamśa Ballâlamahiśam kûrppanembudu takkude dal Śivâya
23. namah svasti samadhigata-pancha-mahâ-śabda-mahâ-(mahâ) maṇḍalê-
24. śvaram Dvârâvatî-puravarâdhîśvaram Tuḷuva-bala-jaladhi-baḍabânaḷam
25. dâyâda-dâvânaḷam | Pânḍya-kuḷa-kamaḷa-vana-vêḍaṇḍa gaṇḍabhêruṇḍa
maṇ-
26. daḷika-bêṇṭekâra para-maṇḍala-sûrekâṇa sangrâma-Bhîma kali-
27. kâla-Kâma sakala-vandijana-santarpaṇa-samarttha vitarâṇa-vinô
28. da Vâsantikâdêvî-labdhâ-varaprasâda Yâdava-kuḷâmbara-dyumaṇi
29. samyakta-chûḍâmaṇi kadana-prachaṇḍa malaparolgaṇḍa nâmâdi sama
30. sta-praśastisahitam śrîmat Tribhuvanamalla Talakâḍu Kongu Nangali
31. Gangavâḍi Noṇambavâḍi Banavase Hânungalu-goṇḍa bhujabâlavîra-
32. Gangan asahâya-sûra sanivârasiddhi giridurggamalla chaladankarâma
nissankapra-
33. tâpa Hoysala-Vîra-Ballâladêvaru sakala-dharitriyam dusṭa-nigraha śisṭa-
pra-
34. tipâḷanadim rakshisuttum Dôrasamudrada neleviḍinalu sukha-sankathâ-
vinôdadim
35. râjyam geyyuttumire tatpâda-padmôpajîvigalappa Meyimaṭṭi Malla-dê-
vagam
36. âtana sati Dâhâdêvigam puṭṭida śrîmatu Śrîrangadaṇḍanâtha âtana tamma
37. Mayimeṭṭi Kalpu-balla-chamûpana mahimônṇati yentendode Râjana-giri
38. . . . râjakaivâra yeredu kaṭṭisi kereya rachisidam vibhu kalpa-
39. mahîjam Mâyimeṭṭi Kalpu-ballu-chamûpan || antivaribbarim kiṛiyam śrî
40. Malapana mahimônṇati yentendode || Gîjeyahallîya śrî Sambhu Mê-
41. . . . dêvara devâlyaman ettisidam yesevante Dêvavṛinda-nivâsa
42. daśa . . . su . . . nijam dhyâ . . . pâtu śaye sa nityam | Śrî-rangadaṇḍâ-
dhipa-
43. rim Muddêśvara Mêḷesvara-pada-dvandva-vandana-prîtimân ayam | Ranga
putrî chi
44. ranjibhyam ? mēdini chandratâarakam | Sambhumêḷesvara-dêvara śrîpâda-
padmâ-
45. râdhakarumappa Lingaṇa tâvu kaṭṭisida kereya kelage goḍa-
46. gi sa 12 salage hanneradaṇḍalage sa | Mêḷesvara dēvarige ko 10 ||
47. Bramhachâri Châmaṇabhaṭṭarige sa | ko 5 Kesirâjage ko 5 | Kêśava
48. Bhaṭṭana Mâcheya ko 5 â Nîrayyage ko 5 Baladêvage ko 5 Kongaḷinâḍaiyage
ko 5 Bramhê-
49. śvaradêvarige ko 5 Chimmayyamge ko 5 Châkiseṭṭi Bommage êriya mē-
laṇa
50. . . . sasiyanikki sâkuvantâgi yikkida gadde ko Kalukutîgana Mâjôjage
keyi ko 10
51. Sambhu Mêḷesvara dēvara hûdôṭa kamba 25 â hûdôṭava sâkuvantâgi Mâ-
lagâṇa

52. Bûvange yikkida gade ko 6 kamba 4 kalukutiga Mâdôjange keyi ko 5 Hiri-
53. yakegeya keḷage Sambhu Mêlêśvara dêvarige hola sthala kaṃ 30 gadde
sta (?) holavêriya ke-
54. yi ko 6 Tariyadahâḷa keyi ko 14 Kambahâḷa keyi ko 6 Hattiya-hâḷa keyi
55. ko 4 | Sambhu Mêlêśvara dêvara śrī kâryyake Harijīya Mêlajiya . . yipattina
bhôga
56. nivêdya kundidaḍe huḷu-kuppeyali bîlvavaru || yint îdharmava pratipâḷisi-
dava-
57. ru sahasra-kavileyam suvarṇada kôḍuṃ beḷliya koḷugu sahita saha-
58. sra—Brâmhanaṅge Gange Vâraṇâsiyalu dâna-mâḍida phalaṃ bahubhir
vasudhâ
59. dattâ râjabhis Sagarâdibhih | yasya yasya yadâ bhûmis tasya tasya mahâ-
phalaṃ sva-da-
60. ttâm para-dattâm vâ yô harêta vasundharâm shashṭhi-varsha-sahasrâṇi
vishṭâ-
61. yâm jâyate krimih | yint-î dharma-mam keḍe kiḍisidavaru Gange Vâraṇâsi-
62. yalu Gayelu Kuru-kshetradalu sahasra-kavileyam sahasra-Brâ
63. mhanara konda pâtakake hôharu || Bidôjana maga Rûvâri Kêtôja
64. . . . śrī Râma gurubhyô namah Seṭṭiya

Note.

This inscription has also been noticed in page 46, para 95, of the Annual Report for the year 1918 but without the text. It records that during the reign of Tribhuvana-malla Hoysala Vira Ballâḷadêva (Ballâḷa II) an officer under him named Śrîrangadaṇḍâ-dhîpa, son of Maimetṭi Malladêva and his wife Dâhâdêvi and his brother Maimetṭi Kalpu Ballachamûpa built a tank at Giḷeyahalli and that Mallapa their younger brother caused a temple called Śambhumêlêśvara to be erected in the same village. Lingaṇa, worshipper of the god Śambhumêlêśvara is next stated to have made a grant of a plot of land measuring 1 salige out of koḍagi of 12 saliges under the tank of his own construction for the service of the same God Śambhumêlêśvara, and of also another plot of land of 10½ koḷagas to Brahmachâri Châmanabhaṭṭa and of a plot of land of 1 koḷaga and 5 saliges to Kêśirâja and also of lands for the flower garden for the service of the above God and for the gardener and others. The epigraph ends with the usual imprecatory verses.

18.

On a viragal in front of the same temple in the same village Giḷeyahalli.

Size 3'—3" × 1'—9".

Kannada language and characters.

1. śrîmatu Bammeyakegeya Mâ-
2. dayyana putrana maga Sûlada
3. Baichagaḍa Jâvagalla kâḷagadali
4. Gîdahalî haradara śrī-Mâlêśvarada . . . sattali bîragalu
5. . . . Bankâpurada gurugaḷu Kailâsake harasidaru

Note.

This is a memorial stone recording the death of Sûlada Baichagaḍa, grandson of the illustrious Mâdaya of Bammeyakere in the battle of Jâvagal. The guru of Bankâpura prayed for the peace of the departed hero.

On a stone lying in front of the same villlage Gijeyahalli.

Size 4'—0" × 1'—6".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chârave
2.
3. kṣhaṇada . . . Hoysalānvayāmbhōdhi yesevud ati-gambhîra
4. â . Hoysalānvayāmbhōdhi-varddhana-sudhākara
5. varagam Padmaladêvigam puttida
6. Hoysala Vîra-Nârasingadêvanû
7. Narasimhan-arasi
8. Sômanâthâlayava . . Kêśavapura
9. kamalâbhirâma
10. Kêśavapurav i
11. vimala-guṇānvitang Ekkalasetṭig ilâ-
12. bhāga . . . nâthakula . . Îśvara-padâ-
13. bjârâdhaka Trilôchanadêva-guru Hariha . . śrayamâ-
14. gi r intu anganeyar Tippave Mâ-
15. pputtirppar sūnu Bammanenal Ekkalasetṭi pempu-
16. vaḍedam viśvambharâ-chakradoḷu ll kuḍuvudu
17. ruchira-dharmma . . śanumappa Ekkalasetṭi
18. mâg Ekkala-samudramam kaṭṭisidam ll svasti samasta-
19. bhuvanâśrayam śrî prithvîvallabham mahârâjâdhirâjam Yâ-
20. dava-kuḷâmbara-dyumaṇi sarvajna-chûdâmaṇi Magara-râ
21. jya-nirmmûḷana Chôḷa-râjya-pratishṭhâchâryya nâmâdi-sama-
22. sta-prasasti-sahitam śrîmatu Hoysala Vîra Nârasimha dēvaru
23. Dôrasamudrada neleviḍinoḷu sukha-sankathâ-vinôdadim
24. râjyam geyyuttire śaka-varsha 1149 neya Sarvva-
25. jîṭ-samvatsarada Chayitra su 3 Sônavâradandu svasti sama-
26. sta-guṇa-gaṇa-sampannarappa Kêśava-puravâd Eḷavarellam ? aśêsha
27. mahâjanagaḷu tammage kâlualḷiyâda Gîja-
28. halliya vûra mundana Ekkalasamudravan Ekkalasetṭi-Kallasetṭige dhârâ-
pûrvakavâgi koṭṭa keṇe- go-
29. ḍagi-kramaventend are â-keṇeya modalêriya kâ . . . yinda gadde sa kam 40
Mâlagau-
30. ḍana keṇeya baḍaga kôḍiya Gaṇḍarabbhûmiyim paḍuva-
31. lu Bovakkareya beddale kamba 300 gaṇḍahen
32. beddale . . . n ârigâdoḍam salipudu
33. sva-dattâm para-dattâm vâ yô harêta vasundharâṃ shashṭhi-varsha
34. sahasrâṇi viśṭhâyâṃ jâyate krimih śrî
35. Ekkalasetṭiyara muttayyan Ekkalasetṭi Dâsoṇve Tippavve in-
36. tu gaṇḍugaḷu akkandiru kîriya-heṇḍatiya Boppa-he (gga)
37. ḍeya magaḷu Masaṇovve Kalliyanâyaka mayduna Nambi
38. Mânîkasetṭi int ivaroḷagâda tanna vamsâvan uddharisidan Ekkalasetṭi
39. tamma śrîpâdada keḷagiralu mahâjanagaḷ Ekkalasetṭigala maga.

Note.

This records that an officer (not named) of Narasimha II, built the Sômanâtha temple at Kêśavapura and that Ekkalasetṭi, disciple of Trilôchanadêva built a tank

known as Ekkalasamudra. It also states that on Monday 3rd lunar day of the bright half of Chaitra in the cyclic year Sarvajitu, Śaka 1149 corresponding to Sunday (but not Monday), 21st March A.D. 1227, during the reign of Vīra Nārasimhadēva (II) with titles, all the mahājanas of Eḷavare *alias* Kēśavapura made a grant of a plot of wet field measuring 40 kambas (boundary described) as a koḍagi to Ekkalaseṭṭi and his descendants for having built the tank Ekkalasamudra. The usual imprecation comes next. The inscription then refers to the family of Ekkalaseṭṭi and stops abruptly in the middle.

20.

On a stone standing by the side of Īśvara temple in the village Puralahalli in the Hobali of Bānāvāra.

Size 5' × 2'.

Kannaḍa language and characters.

1. śrīmat Āṅgīrasa-samvatsara Phālguna su 10 yalu
2. Puralahalliya kālegade Muniyagaḍa-
3. gaḷu kadi sura-lōka-prāptan ādam śrī Rāma

Note.

This records the death of a warrior named Muniyagaḍa in the battle of Puralahalli on 10th lunar day of the bright half of Phālguna in the year Āṅgīrasa.

21.

On another stone at the same place.

Kannaḍa language and characters.

1. Āṅgīrasa-samvatsara Phālguna sudha 10 ya
2. Ā Muniyagau [ḍana] maga Nāyanagaḍa āvige
3. kadi kondu svargastanādam

Note.

This records the death of a warrior named Nāyanagaḍa son of Muniyagaḍa in some battle for cows on the same date as the previous number.

KOLAR DISTRICT.

22.

MULABAGAL TALUK.

On a cross beam in the navaranga-maṇṭapa of the Venkaṭaramaṇasvâmi temple in the village Muḍiyanûr in the Hobali of Muḍiyanûr.

Tamil and Grantha characters—Tamil language.

1. svasti śrī Visaikali A-
2. yyan magan Eḍuttakai Amudiyâr A-
3. mudapperumâl tiru-maṇṭapattil
4. tûṇâlum podigai nâlum naḍuvil uttiram
5. iraṇḍum ivar dammam

Note.

This inscription records the setting up of four pillars with capitals and two cross-beams in the maṇṭapa of god Amudapperumâl by Eḍuttakai Amudiyâr, son of Visaikali Ayyan. The inscription is not dated.

23.

SRINIVASPUR TALUK.

On a stone lying in a plain behind the village Kumbaguṇṭe in the Hobali of Srinivâsapur.

Size 4' × 3'.

Telugu Language and characters.

1. Sâdhâraṇa-samvatsara Mâgha śu 10 ||
2. lu râja nivâ-
3. ra râla Chôḷa
4. Chôḷâchâri
5. riki ichchina
6. ḍigi mâ-
7. nya-puchênu
8. chaḍu chêsinaṇṇârū
9. Vârâṇasilô â-
10. vu champina pâpâna pôdu-
11. ru.

Note.

Many of the letters of the inscription are effaced. It seems to record the grant of some koḍagi to Chôḷâchâri on the 10th lunar day of the bright half of Mâgha in the year Sâdhâraṇa. The date is not verifiable.

On a stone standing in the field of Ādeppa in the village Unakili in the same Hobali of Śrinivāsapur.

Size 2'—3" × 2'—0".

Telugu characters and language.

1. Yīśvara saṁvatsara-
2. da Chayitra śuddha | lōna Ranga-
3. yagāru Arasabōja-
4. Bāvuniki yichina nettaru-ko-
4. ḍaginū . . . chēnu kham 10 yin-
5. duku yavaru tapinānu āvu
6. champina pāpāna pōduru

Note.

This records the grant of a plot of land of the sowing capacity of 10 khaṇḍugas as a *nettaru koḍagi* (i.e., a gift for dying in battle field) to Arasabōjabāva by Rangaya on the 1st lunar day of the bright half of Chaitra in the year Īśvara. It is not mentioned in recognition of whose death the grant was made. The date is not verifiable. The inscription ends with the usual imprecation.

On a stone set up in the field of Sonṇappa in the village Kambālapalle in the same Hobali.

Size 3' × 2'.

Telugu language and characters.

1. Siddārti-nāma-saṁ-
2. vatsara Mārgasīra
3. śu 15 lu Maddēri
4. Lagimēgauḍalu
5. Rachayyagāriki Kam-
6. bālapalle daggira
7. yichehina koḍagi mā
8. nya śāsanam maṅgaḷam

Note.

This records the grant of a plot of land near the village Kambālapalli to Rachayya by Maddēri Lagimēgauḍa on the 15th lunar day of the bright half of Mārgasīra in the year Siddhārthi. The date is not verifiable.

In the same village (Kambālapalle), on a stone standing in the field of Taḷavāra Muniga.

Size 4' × 2'.

Telugu language and characters.

1. Sarvadhāri-saṁvatsara Pā-
2. luguṇa ba 9 lō
3. Kambā-

4. lapalle
5.
6.
7.
8.
9. koḍagi Mu-
10. nimaku yichchina śāsanam !

Note.

This records the grant of some koḍigi land in Kambālapalli to Munima on the 9th lunar day of the dark half of Phālguna in the year Sarvadhāri. The donor's name is not mentioned. The date is not verifiable.

27.

On a stone set up below a banyan tree in front of the village Nilatūr in the same Hobali of Srinivasapur.

Size 1'—8" × 2'—0".

Tamil and Grantha characters.

1. Kāmaśammara (?)-
2. du Nikaraliśōla-
3. maṇḍalattu p Pudan-
4. āṭṭu Nerattūr ēri-
5. yil tumbu vai-
6. ttu

Note.

This records the construction of a sluice to the tank at the village Nerattūr (Nilatūr) in Pudanaṭṭu of Nikariliśōlamanḍalam by Kāmaśarma.

28.

On a rock in a mango grove belonging to Patel Rāmappa in the village Gaunapalli in the Hobali of Addagal.

Telugu language and characters.

1. reṇḍava-yānikamunamu (?)
2. gānu [i] Virabhadra dēvaruku [i]
3. chi [na] koḍagi āyamunu
4. bhakutulu naḍi
5. di vāru
6.pāpāna pō-
7. duru

Note.

This records the gift of a plot of land for an additional procession service (?) of god Virabhadra. Devotees are requested to maintain the grant. The inscription is not dated.

29.

On a rock to the east of the village Bairagānapalli in the same Hobali.

Telugu language and characters.

1. Vikāri-samvatsara Kārtika su 10
2. Budhavāra Dāsanagāri
3. Vājaku maḍi chēnu

4.
5.
6.

Note.

This records the gift of a plot of wet land to Dâsanagâri Vâja (smith) on Wednesday the 10th lunar day of bright half of Kârtika in the year Vikâri. The date is not verifiable.

30.

On a stone standing in front of the village Kottûr in the same Hobali.

Size 5' × 2'.

Telugu language and characters.

1. . . Ramanaya-
2. . . . Nambinanâ-
3. . . yani Vôbila-
4. . . yagaru dēvunaku
5. yichina chēnu-
6. ku yevaru tapinâ

Note.

This inscription records the grant of a plot of dry land for the service of some village deity by Vôbilayyagâru, son of Ramanaya Nambina Nâyani. The record is not dated.

31.

On a stone set up in a field in front of the village Châkanapalli in the Hobali of Nelavanki.

Size 4' × 4'.

Old Kannaḍa language and characters.

1. svasti śrī Raṭṭavâḍi eḷuvarai lakkeyam koṇḍu Kollâpuradalu
2. jayastambhavam naṭṭu pe (ra) rddoreya taḍiya Koppadalu Âhoma-
3. llanana benkoṇḍ avan âne kudure penḍir baṇḍâramam koṇḍa Ko-
4. pparakêsaripanmarâna oḍeyâr śrī Râjêndra-dêvarge yâṇḍu (38)
5. âvadu Saka—varsha 978 aneya Vijaya samva-
6. tsaram pravarttise śrîmat Sênâpati Okkettu-gaṇḍam Gaṇḍa-
7. Nârâyaṇam Chôlanasingam Manjappayyanappa Râja-râja-
8. brahmâdirâjar Mahârâjavâḍi Eḷu-sâsiramam Pulinâ-
9. ḍu eḷuvattum Muṛikinâḍu munnûrum âḷuttam Ba-
10. llûra bîḍinal sukha-sanghata vinôdadal âḷuttire
11. Chôlana besadal Polekêsiya mēle pōgi Pulimaṭṭi-
12. yal kâḍi arasara munde Koranelliyum Nelavankeyano-
13. ḍeya Mayindamarasara maga Sovarasarappa mone-mu-
14. ṭṭe-gaṇḍam maruvakkarâma kâydara-Bhîmam duradeḍe—Râ-
15. mam muḷivara-Bhîmam Râjêndra-Chôlapallavâḍittam Nelavam-
16. keya kereyam kaṭṭi arasara munde kâḍi ridu
17. bîrasarggam baḍedar Bannâchari mâḍida kalnâḍu

Translation.

Be it well. While having conquered Raṭṭavâḍi seven and half lakh kingdom, having set up a pillar of victory in Kollâpur (Bombay Presidency), having chased

Āhavamalla (Chālukya king) on the banks of Perddore (*i.e.*, Kṛishṇā) at the place Koppa, and having captured Āhavamalla's elephants, cavalry, wives, and treasure, the illustrious Kōpparakēsari-varma Rājēndradēva was 38 years old?, in the year of victory, Śaka 978.

While his illustrious general with titles Okkettugaṇḍan, Gaṇḍanārāyaṇa, Chōḷana-singam, Rājarājabrahmādirājar by name Manjappayya was ruling over Māhārājavāḍi 7,000 province, Pulināḍu seventy, and Murikināḍ Three Hundred, in the capital Ballūr.

Having under the orders of the Chōḷa king, attacked Polakēsi and fought in the battle of Pulimaṭṭi in the presence of the king, Sōvarasappa, son of Māyindamarasa chief of Koranelli and Nelavanke with titles Monemuṭṭegaṇḍam, Maruvakkarāma, Kāyḍara Bhīma, Dhuradeḍe Rāman, Muḷivara Bhīma, and Rājendrachōḷa Pallavāditya, having also built the tank of Nelavanke died in the battle. Bannāchāri engraved this stone.

Note.

The date of the grant is Śaka 978 or A.D. 1056 but as no details are given, the date is not verifiable. The inscription refers to wars between Chōḷas and Chālukyas (Polakēsi).

32.

On a 2nd stone in the same field of the same village Chākanapalli.

Size 4' × 3½'.

Old Kannaḍa characters and language.

1. svasti Pulimaṭṭiya kâlegadalu Nelavankeyanoḍeya
2. Chōvarasara munde Chōva Vamkaragana magam
3. Chōḷagaṇḍar âldana munde paṛidu bira-
4. saggam baḍedam ivange Koranelliya keṛe-
5. ya keḷage mûvattu Koḷaga gardde koḷage-
6. yum Nelavankeya posa-keṛeya
7. keḷage mûvattu koḷaga gardde
8. koḷage koṭṭar

Note.

Be it well. In the battle of Pulimaṭṭi, in the presence of Chōvarasa, chief of Nelavanke, Chōḷagaṇḍa, son of Chōva Vankaraga fought (with his enemies) and went to heaven. In his memory a plot of land of 30 koḷagas under the tank of the village Koranelli and a similar plot of land of 30 koḷagas under the tank of (the village) Nelavanke have been granted as koḷagi.

33.

On a stone to the west of Jōḍi Sākamma Kottapalli village in the same Hobali.

Old Kannaḍa language and characters.

1. svasti śrī Vaydumbha-mahārājar pritu-
2. vī-rājyam geye Chōrayya Nelavanki â-
3. bhyantara-siddhi âḷuttire Chōra-
4. yyanavesadi bhanguva
5. kallu
6. î kallama-
7. ṛe-vo-
8. kkara kola-
9. lâgadu

Translation.

Be it well. While Vaydumba-mahârâja was ruling over the earth and while Chôrayya was ruling over Nelavanki (âbhyantasiddhi ?) this stone called Bhanguva was set up under the orders of Chôrayya. None should slay him who seeks refuge under this stone.

Note.

This inscription is very interesting as it refers to a principle that any one taking shelter under a particular monument should not be put to death even if he has committed any crime. The record is however not dated but merely refers to the reign of Vaydumba-mahârâja, whose date is provisionally fixed at 900 A.D. (see P. XXII, Introduction to the Kolar District Volume of Inscriptions E.C. X.)

On the slab containing the inscription is engraved below, a figure of an ascetic in a sitting posture but with his head cut off and a warrior holding what looks like a sword standing to the right and an angel holding a châmara over the sage on each side.

34.

On a boulder below the tank at the village Kasettipalli in the same Hôbali of Nelavanki.

Telugu language and characters.

1. ' Vishu samvatsara Âsvi-
2. ja ba 5 lu Kaśaṭṭipalliyûra
3. kotta—cheruvuku yichchina
4. mânya

Note.

This records the grant probably of a plot of land in which the rock is situated for the conservation of the tank of Kasettipalli on the 5th lunar day of the dark half of Âsviyuja in the year Vishu. The date is not verifiable.

MYSORE DISTRICT.

35.

CHAMARAJANAGAR TALUK.

On a stone lying in a field near a grove in the village Ummattûr in the Hobali of Ummattûr.

Kannaḍa language and characters.

1. svasti śrī Rāja-
2. bhaṭāraru . . . nōntu
3. sanyasanam-geydu muḍi-
4. pidar kalla nilisidam Jñā-
5. na . . . paṇḍitam

Note.

This records the embracing of sanyāsāśrama and the death of Rājabhaṭārar, a Jaina ascetic and the setting up of the inscription stone in memory thereof by Jñāna. . paṇḍita.

36.

On a stone on the site of the deserted village Gangavāḍi, a mile off from the village Honganûr, in the Hobali of Santēmārahalli.

Size. 3'—6" × 2'—6".

Kannaḍa language and characters.

1. svasti śrī Viradēvarāya-
2. voḍeyaru rājyam gaivali
3. Virōdhi-samvatsarada Kārti-
4. ka su 1 Sô lu Nanja-
5. rasavoḍeyaru vûra
6. Nanjanāthadēvara śrīkārya-
7. kke biṭṭa magga-terige sām̐ya
8. bēḍige saha mānyavāgi bi-
9. ṭṭu koṭṭaru yī dharmavan a-
10. ḷidava

Note.

This records the right to collect the tax on looms, together with *bēḍige* (benevolences?) and use the amount for the service of god Nanjanātha granted by Nanja-rasavaḍeyar on Monday 1st lunar day of the bright half of Kārtika in the year Virōdhi during the reign of Vira Dēvarāya Voḍeyar. The date is not verifiable.

On a stone in a field of the village Kudêru in the same Hobali (Santemârahalli)

Size 4'—6"×2'—9".

Kannaḍa language and characters.

1. svasti śrī Śaka varsha 142 [?]
2. Ravudri-samvatsarada Pushya ba 10
3. Mam śrīmam mahāmaṇḍalēśvaraṃ
4. śrīVīra Channa Nanjarāya-vo-
5. ḍeyarige saluva mahāpradhāni
6. Siddhayyarāvutara nirūpadim
7. Sômarasa-mantriśvara Kudi-
8. hêra prabhugaḷu ashtâdaśa-pra
9. jegaḷ-anumatadim Ba-
10. yiraṇapurapatige
11. Râuttapurānendu kaṭṭisi
12. â puradoḷagâda magga ma-
13. nevaṇa anubhavisu
14. ra guttige bhûmi 3300 kke
15. siddhâya ga 20 || vanu
16. teruve biṭṭu-kotṭa . . .

Note.

This records the construction of a new village called Râvuttapura and the grant of the right to collect taxes on looms and houses in the village together with the remission of 20½ gadyâṇas on the total tax payable (*siddhâya*) on the land 3300 belonging to the village to Bayirāṇa, the headman of Pura, with the consent of the prabhū of Kudihêru and 18 kinds of people (*praje*) of the same place by minister Sômarasa under the *nirûpa* (order) of Siddhayyarāvuta, mahāpradhāna to Vīra Channa Nanjarāya Voḍeyar, mahāmaṇḍalēśvara on Tuesday, 1st lunar day of the dark half of Pushya in the year Raudri, Śaka 1422 corresponding to Tuesday 5th January A.D. 1501.

On a stone in the dam to the right of the sluice of the chief tank of the village Haradanahalli in the Hobali of Haradanahalli.

1. Sâdhâraṇa-samvatsara-
2. da Kârtika śudha 5 lu
3. Haradanahalliya
4. sēnabôva Linga-
5. ppayyanavara makka-
6. lu Râmappanavaru
7. kaṭṭista tûmbu śrī

Note.

This records the construction of a sluice to the tank by Râmappa, son of Lîngappayya, village accountant of Haradanahalli on the 5th lunar day of the bright half of Kârtika in the year Sâdhâraṇa (date not verifiable).

39.

On a stone near a dam in the same village Haradanahalli in the same Hobali of Haradanahalli.

Size 6'—3"×3'—9".

Kannaḍa language and characters.

1. śubham astu svasti śrī vijayābhyudaya
2. Śālivāhana-śaka varsha 1440 neya
3. Bahudhānya-saṃvatsarada Pushya śu 10 lu
4. śrīman mahāmaṇḍalēśvara yara-
5. manāyakara nāyakaru
6. nāḍan āluvali
7.
8. Harihara ge koṭṭudu
9.
10. sunka sarvādāya
11. ḍamanāyakanu tanna
12. manah-pūrva
13. gōva Brāhmaṇara konda pāpake hōha
14. śasana mangala mahā śrī śrī śrī

Note.

This records the grant of right to collect tolls and other taxes to (name is effaced) by (name is effaced) while nāyaka (name effaced) was ruling over nāḍu (name effaced) on the 10th lunar day of the bright half of Pushya in the year Bahudhānya, Śaka 1440 (A.D. 1518). The date is not verifiable.

40.

On a boulder in the fallow land belonging to the village Chennāpura in the same Hobali.

Kannaḍa language and characters.

1. Rudhirōdgāri-saṃvatsara-
2. da Chayitra sudha | lū
3. Rāmanāyakara ma-
4. ga Yaṛapanāyaka ka-
5. ṭista maṇṭapa nama-
6. śśivāya śrī śrī

Note.

This records the construction of a maṇṭapa by Yaṛapanāyaka, son of Rāmanāyaka, on the 1st lunar day of the bright half of Chaitra in the year Rudhirōdgāri. The date is not verifiable.

41.

On a stone near the ruined fort of the village Pura in the same Hobali.

Size 3'—6"×2'—9".

Kannaḍa Language and characters.

1. Jaya-saṃvatsarada Śrāvaṇa ba || ralu Toṇ-
2. ḍanūradēvara Mādigavudana maga Dēvaṇṇa

village Maḷūr and Mallayya on Monday 10th lunar day of the bright half of Śrāvaṇa in the year Chitrabhānu, Śaka year 904 (A.D. 982). The 10th lunar day of the bright half of Śrāvaṇa in that year coincided, however, with Wednesday and not Monday. The usual imprecation is found at the end of the inscription.

44.

MYSORE TALUK.

On a stone standing in front of the village Kurubārahaḷḷi in the Hobali of Mysore.

Size 5' × 3'.

Kannada language and characters.

1. sarōja-sannibha-mukhaś Śēsham hasan sarvatah
2. dāna-mahōgra-khaḍga-vihita- trai-chakra-rakshā-kramah bibhrājat-sabalō-
3. ru-dōrbala-mahā-sāmrājya-sarvōnnata-śrīmā-
4. n Īśvara-sambhavō guṇa-vaṭaṃ sīmā Nrusimhō nrupah | Kaṭhārī Śā-
5. ḷuvānkasya dharēdyasya dharāpatēh | nitya-dāna-ratām yāti mahārā-
6. ja . . . sampadā | dikkāminī-kuchataṭi-ghanasāra-kīrtih Bukkāmbikā-ja-
7. ṭhara-dugdha-payōdhi-chandrah | līlā-vaśīkṛita-virōdhi-nrupāla-Lakshmīh
Chō-
8. ḷavanīpa-vijayāya purastāt chulīkīkṛitya Chōḷēndraṃ
9. snēha- sammukham ravīpatat viśvaṃ sa viśva-chakrē-
ṇa kura-
10. van nrīṇām mudā nayaṇ śāstra-saṃśōdha-samprāpta-Tulā-purushakāra-
nāt Śākē-ratanakvabdhī-
11. chandra-samē Pingala-vatsarē | chāru Śrāvaṇa-pūrṇēndau vasvarkshe
Stiravāsarē Āpastambhāya
12. mārya- sūnavē | Ambikā-rāadhanapara Kāmiyācharya-śarmaṇē
ayi
13. . . grāmaṃ Maisūru- sthala- maṇḍanaṃ Mādaṇāyakana-haḷḷiti Kāvē-
rī-Kapilāntarē sīmā
14. phalaśāli . . . śilā taṭāka paśchimadiśi Rākuntaḍaseṭi-samudrabhūh Ka-
badara Purī-nīra taṭā-
15. ka lēkhā lō-kadaya vāri yastidayā bhūr Sāmbaya dharma pātaka
hārīcha
16. Hanjara grāma-bhūh śatruṇāpi kṛitō dharmah pālaniyah prayatna-
tah śatrur ēva
17. narah śatruh dharmāś śatrur na kasyachit sva-dattām para-dattām vā yō
harēta vasundharām shashṭhi-va-
18. rsha-sahasrāṇi viśṭhāyām jāyate krimih | sva-dattād dviguṇam puṇyam
paradattānupā-
19. lanam para-dattāpahārēṇa sva-dattam nishphalam bhavēt | dāna-pālana-
yor madhye dānāch chhrēyōnu-pā-
20. lanam dānāt Svargam avāpnōti pālanād achyutam padaṃ Daṇāyakara
voppa

Translation.

Victorious is the king whose face is like the lotus flower, who laughs at Śēsha (for his inability to bear the burden of the earth), who with his sharp sword has successfully offered protection to the three circles of the world ; who has stood high above all others in respect of the might of his arms ;—the illustrious king Narasimha born of Īśvara and the goal of the virtuous. Kaṭhārī (Sāḷuva), king of the earth who, excels all others in making daily gifts :—He whose fame stood as fragrant dust of camphor on the breasts of the guardian nymphs of the quarters ; who is a moon come out of the milky

ocean that is the womb of Queen Bukkâmbikâ ; who has seized with ease the splendour of sovereignty of hostile kings and who went on a victorious march against the Chôla king. Having swallowed the Chôla king he ruled over the vast earth standing under a single umbrella causing admiration to people. In the course of observing the gift of Tulâpurusha (gift of gold equal to his own weight) according to the śâstras, in the Śaka year 1419, in the cyclic year Pingala on the full moon day of bright Śrâvana with the constellation Dhanishṭhâ on Saturday, he granted to Kâmiyâchârya of Âpas-tamba-sûtra, son of ever worshipping Goddess Ambikâ, the village known as Mâdanâyakanahalli, an ornament of Mysore, situated between Kâvēri and Kapilâ with the boundary (letters are illegible) . . . known also as Han-jera.

Even the gift made by a hostile person should be maintained at all costs. Man is an enemy to man but virtue is nobody's enemy. Whoever takes away the earth gifted by himself or by another will be born as a worm in ordure for sixty-thousand years. The protection of a gift made by another is productive of twice the amount of merit accruing for one's own gift. One's own gift will prove fruitless, if the gift made by another is confiscated. Of the gift and protection of a gift, the latter is better than the former. Through gift one attains heaven but through protection of another's gift one attains a heavenly place from which there is no return.

Note.

The inscription belongs to the reign of Sâluva Narasimha II of Vijayanagar and the date corresponds to Saturday 12th August 1497 A.D.

45.

NANJANGUD TALUK.

A copy of Chilukavâḍi copper plate grant of Kṛishṇarâja Voḍeyar II, dated Śaka 1683 in the possession of the *Gurikâr* of the village Gaṭṭavâḍi in the Hobali of Heḍatale.

Kannaḍa language and characters.

1. śubham astu Harêr lîlâ-Varâhasya damshtṛâ-daṇḍas sa pâtu
2. va [h] Hêmâdri-kalaśâ yatra Dhâtri chhatra-śriyam dadhau namas tun-
3. ga-śiraś-chumbi-chandra-châmara-chârave trailôkya-nagarâ-rambha-
4. mûla-stambhâya Śambhave || svasti śrî vijayâbhyudaya Śâ-
5. livâhana śaka varshamgaḷu 1683 sanda vartamânavâda
6. Vishu-samvatsarada Kârtika ba 10 lû śrîmad râjâdhirâja râ-
7. japaramêśvara prauḍha-pratâpâ-pratima-vîranarapati Mahî-
8. śûra Śrî-Kṛishṇarâjavôḍeyaraiya-navaru Venka-
9. tarâmayyage baresi koṭṭa kraya bhûdâna tâmbra-
10. śâsanada kramaventendare Mahîśûranagarada
11. Hôbaḷi-sîme-vichârada-châvaḍi vaḷitada Satyâ-
12. gâla-sthaḷada Chilukavâḍigrâma 1 kke vichârada-châ-
13. vaḍi śyânabhâga sthaḷada śyânabhâga saha baredukoṇ-
14. ḍubanda lekha prakâra Bahudhânya-samvatsarakke huṭṭiddu
15. sakala-suvarnâdâya davasâdâya saha kaṇ-
16. ṭhi gu 17 vingaḍa maṇihya Mûgûrige salu-
17. va sunka gu 3-3-7 pommuga 1-1 ubha-
18. yam Mûgûri ubhayam grâma 1 kke
19. huṭṭuvali kangu 176-7 nûreppatâru

20. varahâvu Kollâgâlada setṭara mukhântra
21. bokkasakke sâkalyavâgi santâda kâraṇa
22. yî grâmada yelle chatussîmeyola-guḷla nidhyâ-
23. dyasṭa-bhôga-têja-svâmyamgaḷu ninage saluvudu
24. yillinda munde nînu mâḍuva âdhi-kraya-dâna-pari-
25. vartanagaḷemba vyavahâra chatuṣṭayamgaḷigû salu-
26. vudâddarinda putra-pautra-pârampariyavâgi nirupâ-
27. dhika sarvamânyavâgi śâśvatavâgi anubhvisikoṇ-
28. ḍu baruvudu êkaiva bhaginî lôke sarvēshâ-
29. m êva bhûbhujâm na bhôjyâ na kara-grâhyâ vipra-da-
30. ttâ vasundharâ sva-dattâm para-dattâm vâ yô harê-
31. ta vasundharâm shashṭhi-varsha-sahasrâṇi vishṭhâyâm
32. jâyate krimih Śrî Krishṇarâja

Note.

This records the purchase grant of the village Chilukavâḍi, free of all taxes, on the receipt of 176 Kaṇṭhîrâyi varahas as the price of the village, into the treasury through the setṭis of the village Kollâgâla by the illustrious Krishṇarâjavoḍeyar (II), king of Mysore (with usual titles) to Venkatrâmaiya on the 10th lunar day of the dark half of Kârtika of the year Vishu, Śaka 1683 (A.D. 1761). The date is not verifiable. The usual imprecation is found at the end of the record.

46.

A copy of a *Nirûpa* of Kaṇṭhîrava Narasarâja Voḍeyar II, king of Mysore in the possession of Râmarâya of the village Kaḷale in the Hobali of Nanjangûd.

Kannada language and characters.

1. Khara-samvatsarada Vaiśâkha śu 11 lû śrîmatu Mahîśû-
2. ra-nagarada-hôbali-sîme vichârada Chaluvaïyage baresi
3. kaḷuhisida nirûpa adâgi Kaḷale Lakshmîkântasvâmi-
4. yavara rathôtsavakke ninna hôbali gaḍigaḷinda chappa-
5. ra mēlukaṭṭu aḍigabba kumbâra svarûpu yale kâ-
6. yi mēlôgara hûvu gandha modalâda haṇa muṭṭa-
7. da sôpaskaravannu tarisikoṭṭu rathôtsavavannu
8. sambhravavâgi âga mâḍisuvadu
9. Kaṇṭhîravanarasarâjavoḍeyaru-

Note.

This is an order issued on the 11th lunar day of the bright half of Vaiśâkha in the year Khara (A.D. 1711), issued by the king Kaṇṭhîrava Narasarâja Voḍeyar to Chaluvaïya, superintendent of Mahîśûra Nagarada Hôbali-sîme Vichâra office to celebrate the annual car-festival for god Lakshmîkânta in the village Kaḷale by getting a free supply from the villagers of the Hobali, of the articles necessary for pandals, hangings, firewood, pots, betel-leaves, vegetables, cocoanuts, flowers and scents, and other necessary things. The king's name Kaṇṭhîrava Narasarâja is written at the bottom of the grant. The date is not verifiable.

47.

A copy of a second nirûpa of the same king Kaṇṭhîrava Narasarâja Voḍeyar II in the possession of the same person.

Kannada language and characters.

1. Sarvajitu-samvatsarada Śrâvaṇa śu 6 lu śrîmatu
2. Mahîśûranagarada hôbali sîme vichârada Chalu-

3. vaiyage baresi kaḷuhisida nirūpa adāgi Kaḷale Lakshmī-
4. kānta-svāmiyavara dēvasthānada paḍitara dipārādhanege
5. ghaṭṭi nūru-varahada grāmava koḍisi śilā-pratishṭeyanu
6. māḍisi koḍisuvaritige appaṇe māḍisi yidhēve ā-
7. prakārakke Kaḷale Lakshmīkānta-svāmiyavara dēvasthāna-
8. kke ninna hōbaḷi sīmēli ghaṭṭi nūru varahada grāma-
9. vanu koḍisi śilā-pratishṭeyanu māḍi koḍisuvudu
10. Śrī Kaṇṭhīravanarasarāja Voḍeyaravaru

Note.

This nirūpa addressed to Chaluvaiya, Superintendent of Mysore Nagarada Hobali sime records the grant of a village yielding 100 varahas for the food-offering and keeping of a light in the temple of god Lakshmīkānta in Kaḷale and the setting up of an inscription-stone recording the gift. The date of the nirūpa is the 6th lunar day of the bright half of Śrāvaṇa in the year Sarvajitu. The date is not verifiable. The name Kaṇṭhīrava Narasarāja Voḍeyar is written at the bottom of the grant.

48.

A third nirūpa of the same king in the possession of the same person.

Kannaḍa language and characters.

1. Sarvadhāri-samvatsarada Kārtika śu 15 lu śrīmatu javaḷi-lābhā-
2. dāyada-chāvaḍi maṇehagāra Haridāsaiyage ninu u-
3. ppanahallīya grāma l yī upagrāma Sōrekāyīpura-
4. da grāma l sahā yidakke saluva gadde beddalu tōṭa
5. tuḍike sunka pommū muntāgi ā sakala svāmyavu Kaḷa-
6. le Lakshmīkāntasvāmiyavara dēvasthānada paḍitara dipā-
7. rādhanege naḍedu baruva hāge dhāreyeredu śilāpartishṭhe-
8. yannu māḍisi tāmbraśāsana-vannu baresi koṭṭu yidhēve-
9. yāgi yī-grāmagalinda saluva javaḷi lābhādāya
10. hogekāṇike haṇa muntāgi paṭṭe prakārakke salatakka pom-
11. mina haṇavannu kēḷade sarva-mānyavāgi naḍasikoṇḍu
12. baruva rītige kaṭṭaleyanu māḍisi yidhēve-yāda kā-
13. raṇa ā-prakārakke Kaḷale Lakshmīkāntasvāmiyavara paḍi-
14. tara dipārādhanege saluva Uppinahallī-grāma l yī
15. upagrāma Sōrekāyīpurada grāma vondu saha yī
16. grāmagalinda saluva javaḷi lābhādāya hogekāṇike
17. haṇa saha paṭṭe-prakārakke pommīna haṇavannu kēḷade sa-
18. rvamānyavāgi naḍasi koṇḍu baruvudendu baresida
19. śāsana sva-dattāṃ para-dattāṃ vā yō harēta vasundharāṃ
20. shashṭhi-varsha-sahasrāṇi viśṭhāyāṃ jāyate krimih śrī
21. Kaṇṭhīravanarasarāja voḍeyaravaru

Note.

This nirūpa addressed to Haridāsaiya, *chāvaḍi manegār*, authorised to collect toll dues on cloth ordered him to collect all taxes due from the village Uppinahallī and its hamlet Sōrekāyīpura and with it to defray the expenses necessary for the food-offering and the maintenance of a light in the temple of god Lakshmīkānta in Kaḷale. It is stated in the nirūpa that the grant of the total taxes levied from the two villages has been recorded on a stone as well as on a copper-plate and that the *manegār* should wait for no second order in carrying out the instructions contained in the nirūpa

without hesitation. The nirûpa is dated in the 15th lunar day of the bright half of Kârtika of the year Sarvadhâri. The date is not verifiable. The *nirûpa* ends with the well-known imprecatory verse *sva-dattâm para-dattâm vâ* usual in all inscriptions. At the bottom of the nirûpa, the name of Kaṇṭhîrava-narasarâja Voḍeyar is written.

49.

YELANDUR TALUK.

Kundalavâḍi copper-plate grant of Kṛishṇadêvarâya, king of Vijayanagar, dated Śaka 1440 in the possession of Śrînivâsa Aiyangâr, Pleader, Yelandur town.

Sanskrit language and Nâgari characters.

1. śrî Gaṇâdhipatayê namaḥ namas tunga-śiraś-chumbi-chandra-châmara-châravê l
2. trailôkya-nagarârambha-mûlastambhâya Sambhavê l kaḷyâṇâyâstu tad-dhâma
3. pratyûha-timirâpahaṃ l yad gajôpy Agajôdbhûtaṃ Hariṇâpi cha pûjyâtê l asti
4. kshîra-mayâd dêvair mathyamânân mahâmbudhêḥ l navanîtam ivôdbhûta-
5. m apanîya-tamô mahaḥ l tasyâsît tanayas tapôbhîr atulair anvartha-nâmâ Budhaḥ
6. puṇyair asya Purûravâ bhuja-balair âyur dvishâm nighnataḥ tasyÂyur Nahushôsyâ ta-
7. sya parushô yuddhê Yayâtîḥ kshitau khyâtas tasya tu Turvasur Vasu-nibhaḥ
8. śrî Dêvayâni-patêḥ l tad-vamê Dêvakî-jânir didipe Timma-bhûpatîḥ l yaśasvî
9. Tuḷuvêndrêshu Yadôḥ Kṛishṇa ivânvayê l tasyâ-bhûd Bukkamâ-jânir Iśva-
10. ra-kshiti-pâlakah l atrâsaṃ a-guṇabhraṃsaṃ mauḷi-ratnaṃ mahîbhujâṃ l sarasâd udabhûta-
11. smân Narasâvanipâlakah l Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva l sôyam Narasa-
12. bhûpalaś Chêra-Chôlâdi-bhûbhritah l jîtvâ dânaṃbunâ dharma-samudraṃ tanôti Ti-
13. ppâji-Nâgalâ-dêvyôḥ Kausalyâ-śrî-Sumitrâyoḥ l dēvyôr iva Nṛisimhêndrât tasmât Panktirathâ-
14. d iva l vîrau vinayinau Râma-Lakshmanâv iva nandanau l jâtau Vîra-Nṛisimhêndra-Kṛishṇarâya-ma-
15. hîpatî l vîraś śrî Nârasimhas sa Vijaya-nagarê ratna-simhâsanasthaḥ kîrtyâ nîtyâ nirasyan-
16. Nṛiga-Naḷa-Nahushân apy avanyâm athânyân l â-Sêtôr â-sumêrôr avani-sura-nutaḥ svaira-
17. m âchôdayâdrêrâpâśchâtyâ-chalântâd akhila-hṛidayam âvarjya râjyam śaśâsa l
18. prâjyam praśâsya nirvighnaṃ râjyam dyâm iva śâsitum l tasmin guṇêna vikhyâtê kshitê-
19. r indrê divam gatê l tatôpy a-vârya-vîrya-śrî Kṛishṇa-Râya-mahîpatîḥ l bibharti maṇi-kêyûra-
20. nirviśêshaṃ mahî-bhujâṃ (mahîm bhuje) l Kâncî-Śrîsaila-Śônâchala-Kanakasabhâ-Venkaṭâdri-pra-
21. mukhyêshv âvartyâvartya sarvêshv atanuta vidhivad bhûyasê śrêyasê yah l dēvasthânê-
22. shu tîrthêshv apî kanaka-tulâ-pûrushâdini nânâ-dânânyêvôpadânair api samama-

23. khilair āgamōktāni tāni | rōsha-kṛita-prati-pārthiva-daṇḍaḥ śēsha-bhuja
kshiti-rakshaṇa-śaunḍaḥ |
24. bhāshege-tappuva-rāyara-gaṇḍas tōsha-kṛid arthishu yō raṇa-chaṇḍaḥ |
rājādhirājas tējasvī
25. yō rāja-paramēśvaraḥ | mūru-rāyara-gaṇḍākhyāḥ para-rāya-bhayankaraḥ |
Hindūrāya-sura-
26. trāṇa-dushṭa-śārdūla-mardanaḥ || vīra-pratāpa ityādi birudair uchitair
yutaḥ | stuty audārya-
27. s sudhībhis sa Vijayanagarē ratna-simhāsanasthaḥ kshamāpālān Kṛishṇa-
rāya-kshitipatir adharikṛi-
28. tya nityā Nṛigādīn | ā Pūrvādrēr athāsta-khitidhara-kaṭakād ācha Hēma-
chalāntād ā Sē-
29. tōr arthi-sārtha-śriyam iha bahulikṛitya kīrtyā samindhē | Śakābdē Śāli-
vāhasya sa-
30. hasrēṇa chatuś-śataih | chatvārimśat-samāyuktē . . . śuddhē
Īśvara- vatsarē ramyē
31. māsī Kārtika-nāmani | śukla-pakshē śubhē m utthāna-dvadaśi-
tithau | Tunga-bha-
32. drā-nadī-tīrē Viṭhalēśvara-sannidhau | aśēsha-vēda-vēdānta-purāṇāgama-
vēdine | pada-
33. vākya-pramāṇēshu parām prauḍhim upēyushē | Kaunḍinya-gōtra-jātāya
ch Āpastambāya Yā-
34. jushe | śākhine sucharitrāya samasta-guṇa-śāline | śrīmad Vēnkaṭa-nāthasya
kainkaryāsakta-chēta-
35. sē | Venkaṭāchārya-putrāya Rāmānuja-mahātmanē | Hoysalākhyē mahā-
rājyē prasiddham
36. jagati-tale | Mahadēvapurāt prāchīm diśam āsṛitya samsthitam Handiku-
37. ppābhidhānāyāḥ palyā dakshīṇataḥ sthitam | Kārē-pūrāhvayād grāmāt
pāśchimāyām diśi
38. sthitam | grāmād Dēvanahallī tyuttarasayām diśisthitam | nāmnā Kundala-
vādīti prathitam
39. grāmam uttamam Kṛishṇa-dēva-mahārāyō mānaniyō manasvinām | sa-
hiranyapayōdhārā-
40. pūrvakam dattavān mudā | Vīrapa-voḍeyara kalla-vattim Turuvana-
purada vōṇiyinda mūḍalu
41. Sōmanātha-dēvara holadinda tenkalu Māchayana-purakke paḍuvalu Par-
vatayana tōṭadim baḍagalu
42. grāmavanu
43. dāna-pālanayōr madhyē dānāt śrēyōnupālanam dānāt Svargam avāpnōti
44. pālanād achyutam padam | sva-dattād dvi-guṇam puṇyam para-dattānu-
pālanam | parada-
45. ttāpahārēṇa sva- dattam nishphalam bhavēt | śrī śrī śrī Virūpāksha

Note.

This contains the usual genealogy of the Tuḷuva kings of Vijayanagar down to Kṛishṇarāja and records the gift of the village Kundalavāḍi, situated in Hoysala-rājya, to the east of Mahadēvapura, to the south of Handikuppa, to the west of Kārēpura and to the north of Dēvarahallī, by that king, seated on his jewelled throne at Vijayanagar to Rāmānuja, son of Venkaṭāchārya, of Kaunḍinya-gōtra, Āpa-stamba-sūtra, and Yajuś-śākhā on the 12th lunar day, utthānadvādaśī, of the bright half of Kārtika in the cyclic year Īśvara, Śaka 1440.

The Śaka year 1440 however is Bahudhānya and not Īśvara. The previous year, Śaka 1439 is Īśvara. The date is not verifiable. The usual imprecatory verses follow.

50.

On a fragmentary stone at the foot of a hill to the east of the village Gaudahalli in the same Hobali of Yelandûr.

Size 1'—2" × 2'—2".

Kannaḍa language and characters.

1. śrī Bahudhânya-samvatsara Śrâ-
2. vaṇa śu 15 lu śrī Bayicha-
3. nâyakaru Śrī Virabhadra-
4. dêvarige biṭṭa bhûmi sûrya-
5. chandraru sâkshi śrī

Note.

This records the grant of a plot of land for the service of god Virabhadra by Bayichanâyaka on the 15th lunar day of the bright half of Śrâvaṇa in the year Bahudhânya.

51.

On a stone near a tank about a mile to the west of the village Kestûr in the same Hobali.

Kannaḍa language and characters.

1. śrīmatu Râkshasa-samvatsara Phâ-
2. lguṇa śu 5 Śu lu Hiriyode-
3. yara śiśyaru Chikappadêvarige
4.
5. dharmârta kaṭṭisi koṭṭa maṇ-
6. ṭapa śrī śrī

Note.

This records the construction of a maṇṭapa for the use of Chikappadêvaru, by the disciples of Hiriyodeyar on the 5th lunar day of the bright half of Phâlguna of the cyclic year Râkshasa (Date not verifiable).

52.

On a stone near a fence on the road from the village Kestûr, to Talakâḍ in the same Hobli.

Size 2'—6" × 1'—3".

Kannaḍa language and characters.

1. svastī śrī Jaya-sam-
2. vatsara Kârtika su 5
3. lu Nâgagaṇḍa-
4. na maga Dêpagaṇḍa dê-
5. valôkake sanda

Note.

This is a memorial stone recording the death of Dêvagaṇḍa, son of Nâgagaṇḍa, on the 5th lunar day of the bright half of Kârtika in the cyclic year Jaya (Date not verifiable).

On a fragment of stone near a drain on the road from the village Hosur, a hamlet of the same village Kestûr, to Tumkur.

Kannada language and characters.

1. svasti śrī vijyābhyudaya Śālivāha
2. Vikrama-samvatsarada Pushya śu 5 Sômayâradalu śrīmatu
3. Sôvaṇṇasetṭiyaru tamma mâtâpitṛgaḷige
4. vâptiyāgabêkendu maṇṭapava kaṭṭisi śrī Hanumam
5. pratishṭheyanû māḍisi â-dēvara naivēdya pûje-pura
6. kke tamma kramavâgi bandiruva âlada marada
7. yalli ayidu koḷaga gaddeyanû
8. koṭṭaru

Note.

This records the construction of a maṇṭapa and the setting up of god Hanumân in it and the gift of a plot of wet land of the sowing capacity of 5 koḷagas for the food-offerings of the said god by Sôvaṇṇasetṭi for the peace of the soul of his departed parents on Monday 5th lunar day of the bright half of Pushya in the cyclic year Vikrama in Śālivāhana era (the figure showing the number of years is effaced).

On a stone lying near a ruined well to the north of Prabhudēvarabettā in the same village Hosûr.

Size 3'—3" × 1'—9".

Kannada language and characters.

1. Naḷa-samvatsa Māga su 1
2. lû Mādaṇṇanāyakarige
3. dharmavāgabêkendu Nanja-
4. pparasaru maṭṭhāda Bhadrappadê-
5. varige sarvamānyavâgi biṭṭa
6. hola o || hattu koḷaga yi-
7. dake tapidavaru Gangeya
8. Bramhaṇara konda pātakada-
9. li hôharu Śivapādavê
10. śaraṇu śrī śrī

Note.

This records the grant of a dry field of the sowing capacity of 10 koḷagas to Bhadrappadēvaru, head of a matt, by Nanjapparasa, for the merit of Mādaṇṇanāyaka on the 1st lunar day of the bright half of Māgha in the cyclic year Naḷa. The date is not verifiable. The inscription ends with the usual imprecation.

On a stone forming part of the dam of the Big Tank of the village Mallaganahallī in the same Hobali of Yelandur.

Kannada language and characters.

1. Āṅgīrasa-samvatsara Bhādra-
2. pada śu 1 Budhavâradalu

3. Sômaśivâchâryara śiśya
4. Chennarâjadêvaru maṭhava
5. kaṭṭisi charantigaḷa dâsô-
6. hakke biṭṭa gadde kham o || o hattu
7. tûmbi-ge mûḍalu baḍagavâgi-
8. ruva haḷḷada bhûmiyannû biṭṭu
9. koṭṭaru

Note.

This records the construction of a matt building and the grant of a plot of wet land of the sowing capacity of 10 koḷagas below the tank of the village for the feeding of Jangamas frequenting the matt by Chennarâjadêva, disciple of Sômaśivâchârya on Wednesday the 1st lunar day of the bright half of Bhâdrapada in the cyclic year Ângirasa (date not verifiable).

56.

On a stone in the basement of Dêśêśvara temple in Maddûr in the Hobli of Agara.

Kannaḍa language and characters.

1. svasti śaka varusha 1302 neya Raudri-samvatsarada Mâgha ba 1 Sô Rôhiṇi-nakshatradalu śrîman-mahâ-maṇḍalêśvara ari-râya-vibhâḍa bhâshege-tappuva-râya-ragaṇḍa pûrva-dakṣiṇa-paśchima-samudrâdhipati śrî Vîra Bukkarâya-mahârâyaru prithvirâjyam gaivuttiralu śrîmad Upêndrapuravâda Maddûra śrîmad asêsha-mahâ-janagaḷu â ûra Mâyiseṭṭi Kêtamallaseṭṭiyogaḷulla nâḍa samastaru halavu samasta gaḍu-prajegaḷu tammoḷage voḍambaṭṭu â Maddûra śrî Dêsinâthdêvarige pûrvadalu biṭṭa dharma purâṇa abhyâgatara nityâhâra Vêda-pârâyaṇa

2. Tiruppâyi śrikâryakke ûra mûḍaṇa Mâyanna bhûmiyoḷage irkkanduga gadde hola tôṭa saha â sarva-prajegaḷa anumataḍinda â Mâyiseṭṭi-voḷagullaḷavaru dhârâ-pûrvakavâgi koṭṭaru mattam â ûra hasarada sumkavam â-chandrâ-rkavâgi naḍevantâgi śrî Dêsinâtha-dêvarige sarva prajegaḷu voḍambaṭṭu biṭṭa dharma sva-dattam vâ yô harêta vasundharâm | shashṭhi-varsha-sahasrâṇi viśṭhâyâm jâyate krimih

Note.

This records the grant of a plot of wet land of the sowing capacity of 2 candies together with a dry field and a garden situated on the lands of Mâyanna to the east of the village (Maddûr) made unanimously by the mahâjanas and nâḍ people of the village including Mâyiseṭṭi and Kêtamallaseṭṭi together with all the gaḍas of the village Maddûr called Upêndrapura for reciting puranic stories, feeding pilgrims and recitation of the Vedas in the temple of god Dêsinâtha during the reign of king Bukkarâya of Vijayanagar on Monday 1st lunar day of the dark half of Mâgha with constellation Rôhiṇi in the year Raudri, Śaka 1302.

The 1st lunar day of the dark half of Mâgha in the year Raudri, Śaka 1302 (A.D. 1381) corresponds with Friday and constellation Pushya and not Monday and constellation Rôhiṇi as stated in the grant. The error is inexplicable. The usual imprecatory verses occur at the end of the inscription.

57.

On a stone standing in a wet field about a mile off from the same village Maddûr.

Size 2'—6" × 1'—6".

Kannaḍa language and characters.

1. Svabhânu-samvatsarada Śrâvaṇa śu 10
2. (śu 10) lâ Tirumalarâyarige dharma-

3. vâgalendu śrīmad Upêndrapurada
4. samasta nâda-gauḍagaḷu Sômêśvara-
5. dêvarige naivêdyakkendu dânavâgi biṭṭu-
6. koṭṭa bhûmi kham 1 idanu ârobbaru
7. aḷupidaru gôva konda papake hô-
8. haru śrī śrī-

Note.

This records the grant of a field of the sowing capacity of 1 candy for the food-offering to god Sômêśvara by all the *nâḍ-gauḍas* of Upêndrapura (Maddûr) for peace of the soul of Tirumalarâya, king (of Vijayanagar?) on the 10th lunar day of the bright half of Śrâvana in the year Svabhânu. The date is not verifiable. The inscription ends with the usual imprecation.

SHIMOGA DISTRICT.

58.

SHIMOGA TALUK.

A copy of a copper-plate grant of Queen Chennammâji of Keladi, dated Śaka 1596 in the possession of Narasimhâchâr, Shimoga town.

Kannada language and characters.

1. Harêr lilâ- Varâhasya damshtâ-dandah sa pâtu vah Hemâdri-kalaśa yatra
2. dhâtrî chhatra-śriyam dadhan || svasti śrî jayâbhyudaya Śalivâhana śaka-varusha
3. 1596 neya Pramâdi-samvatsarada Nija Bhâdrapada ba 5 lu śrîmatu Edeva-murâri
4. kôṭe-kôlâhala viśuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka Śiva-gurubhakta-
5. parâyanarâda Keladi Sadâśivanâyakara vaṃśôdbhavarâda Sômaśêkhara
6. Nâyakara dharmapatniyarâda Chennammâjiyavaru Tungâ-tîradallu śrî Harihara-
7. kramitaru kaṭṭisida Mallikârijuna-dêvara dêvâlayada dharmake bara-
8. si koṭṭa ettina-mânyada śâsana-kramaventendere dêvâlayada dharmake ârettina mâ-
9. nyava Śivârpitavâgi biṭṭidhêve aḍake meṇasu khobari kavâḍa mun-
10. tâda gaḍasina saraku horatâgi akki bhatta râgi tuppa kâyi bella mun-
11. tâgi Durgada hôbali Ghaṭṭada keḷagaṇa sunka-ṭhâṇegaḷallû baresi dê-
12. vâlaya dharmava naḍasikoṇḍu bahudu yendu koṭa dharma-śâsana
13. dâna-pâlanayôr madhyê dânach chhrêyônupâlanam ! dânat svarga-
14. m avâpnôti pâlanâd achyutam padaṃ śrî Sadâśiva

Note.

This is a grant recording the remission of toll on all articles as rice, paddy, ragi, ghee, cocoanuts, jaggery and other articles except arecanut, pepper, dry cocoanut, imported from west coast through the Ghauts into the State of Keladi for use in the temple of God Mallikârijuna constructed by the illustrious Hariharakramita. The grant is by Chennammâji, queen of Sômaśêkharanâyaka, a descendent of Keladi Sadâśivanâyaka, on the 5th lunar day of the dark half of Nija Bhâdrapada in the year Pramâdi, Śaka 1596. The year Śaka 1596 coincides with Ânanda and not Pramâdi but the previous year Śaka 1595 is Pramâdi. The date is not verifiable.

59.

On a stone forming the lowest of the stone steps of the river Tungâ near the village Kûḍli in the Hobali of Shimoga.

Kannada language and characters.

1. Sarvadhâri-samvatsara Pushya
2. ba 1 lu śrîmatu Bhadrappa-
3. gavuḍara maga Chikkappana maga
4. Virapagauḍa māḍida dê-

5. vālayada dipastambhake
6. mangalamahā śrī śrī

Translation and Note.

On the first lunar day of the dark half of Pushya in the year Sarvadhâri, Virapagaḍa, son of Chikkappa, who was the son of the illustrious Bhadrappa caused the construction of a temple lamp-post.

The date is not verifiable.

60.

On a stone lying behind the temple of Râmêśvara in the same village Kûḍli.

Kannaḍa language and characters.

1. svasti samasta-prasasti-sahita śrīma-
2. n mahāmaṇḍalêśvara arirāya-vi-
3. bhāḍa bhāshege-tappuva-rāyara-gaṇḍa
4. chatussamudrādhipati śrī Vīra-Dêva-
5. rāyara rājyavan āḷuvalli Kûḍa-
6. liya śrīmatu Kûchigaḍana maga
7. Kāma-gaḍa vûra huyalali palara-
8. n iridu tânum suralôka-gatanâdam
9. âtana tamma nilisida nishadhiya kallu
10. mangalamahā śrī

Note.

This is a memorial stone set up to commemorate the death in a war between some villages of Kāmagauḍa, son of Kûchigaḍa during the reign of the illustrious and brave Dêvarāya (of Vijayanagar) with usual titles. The stone was set up by the brother of the departed.

The inscription is not dated.

61.

SAGAR TALUK.

Copper-plate grant in the possession of Kalyāṇi Hanumantâchārya in the town Sâgar in the Hobali of Sâgar.

Kannaḍa language and characters.—1 Plate

(Front)

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê trailô-
2. kya-nagarārambha-mûlastambhāya Śambhavê | svasti śrī jayābhyu-
3. daya Śālivāhanaśaka varusha 1607 neya Raktākshi-saṃvatsarada
4. Nija Śrāvaṇa śudha 5 llū śrīmad Eḍava-murâri kôṭe-kôḷâha-
5. ḷa viśuddha-vaidikādvaita-sidhānta-pratishṭhâpaka śivagurubhakti-pa-
6. rāyaṇarâda Keḷadi Sadâśivarāya-nāyakara vaṃśôdbhava-
7. râda Sankaṇṇa-nāyakara prapautraru Siddhappa-nāyakara pautraru
8. Śivappanāyakara putraru Sômaśêkhara-nāyakara dharmapatniya-
9. râda Chennammâjijavarû hastāntrada sēnabôva Bayiran-
10. ṇana maga Timmayage barasikoṭṭa bhûdâna-dharma śâsana krama-
11. ventendare Āranâḍa Nalluṇḍe sime Yelvadakôṇe grâmadin-
12. da Nivāṇe-agrahâraḍa Narasimhya-purada Lingâvadhânige ko-
13. ṭṭida bageyallû âta svâste koṭṭârabya anubhavisade ara-
14. mane havâleyâgi sistige kûḍibaratidda bage ga 15 ke vivara

15. yî agra-hârada mahâjanaṅgaḷu barasida pramâṇu sirumâni bi-
16. ja kha 8 ge-ra gadde biḷa kha 8 yidara vatti-nallû biḷa kha 01/20 antu bijavari
17. kha 16½ o ka ga 15 Triṇuve agra-hâradalli sistige kûḍiḍa Sarasamatte Pu-
18. ṭṭana sâsteyinda Suttanabisigrâmadinda ga 9½ o ubhayam ga 24½ ke
19. vivara Dundubbi-samvatsara Mârgaśira śu 13 Sthiravâra Śanipradôsha-
20. puṇyakâladallu biṭṭadu ga 24 Rudhirôdgâri-samvatsarada Āśvija śu 10 llu
21. biṭṭadu ga ½ ubhayam ga 24½ yippattunâlkuvare varahana svâsteyam-
22. nû sa-hiraṇyôdaka-dâna-dhârâpûrvakavâgi Niva-

(Back)

23. ñe agra-hârada vaḷagaṇa mane nivêśana saha Śivârpitavâgi biṭṭe-
24. vâgi yî bhûmiya chaturgaḍiya vaḷagulla nidhi nikshêpa jala pâshâṇa
25. akshîṇi âgâmi sidha sâdhyaṅgaḷemba ashṭa-bhôga-têjasvâmyavanû
26. pûrva-mariyâdeyalli âgumâḍikoṇḍu ninna santâna-pâra-
27. m-paryyavâgi â-chandrârka-sthâiyâgi dânaḍhikraya-
28. parivartanege salisikoṇḍu sukhadim anubhavisî bā-
29. hadendu barasikoṭṭa bhûdâna-dharma-śâsana âditya-chandrâv-a-
30. nilônalaś cha dyaur bhûmir âpô hrudayam yamaś cha ahaścha râ-
31. triś cha ūbhêcha sandhyê dharmasya jânâti narasya ūruttam sva-dattâ dvi-
32. guṇam [puṇyam] paradattânupâlanam paradattâpahârêṇa
33. sva-dattam nishphalam bhavêtu sva-dattâm para-dattâm vâ yô harêtu va-
34. sundharâm shashṭhir varusha-sahasrâṇi viṣṭâyâm jâyatê kri-
35. mih dâna-pâlanayôr madhyê dâna chehhrêyônupâlanam dâna-
36. t svargam avâpnôti pâlanâd achyutam padaṃ Śrî Sadâśi-
37. va.

Note.

This registers the gift of some land of the annual value of 24½ varahas together with a house-site in the village Nivane to the village accountant Timmaya, son of Bayiraṇṇa, made by Chennammâji, queen of Sômasêkhara Nâyaka I, son of Śivappa Nâyaka, grandson of Siddhappa Nâyaka and great grandson of Sankaṇṇa Nâyaka, king of Keḷadi. It is also stated that part of this land had been given away formerly to Lingâvadhâni of Narasimhapura, but as he did not take possession of the same the land was retained by the king and was now made over to the present donee.

The date of the grant is 5th lunar day of the bright half of Nija Śrâvaṇa in the year Raktâkshi, 1607 of Śâlivâhana era. Raktâkshi however corresponds to the previous year Śaka 1606 (A.D. 1684). The date is not verifiable. The grant ends with the usual imprecation.

62.

Copper-plate grant in the possession of Nâḍiga Śyâmarâya in the village Keḷadi in the Hobali of Keḷadi.

Kannaḍa language and characters.

(Front)

1. Vrisha-samvatsarada Phâlguṇa śu 10 llu śrîmat Keḷa-
2. di Vîrabhadranâyakaru Mâlave Dhîvara Nilayana Ma-
3. llage biṭṭa umbali tâmbra-śâsanada kramaventen-
4. dare nînu aramanegge sêvakanâgiddalli ninage um-
5. baliyâgi biṭṭadu Keḷadi-śîme Mâlave-grâmadalli
6. mēlaṇa Bidirugadde kuḷaga 1 kke ga 3 keḷagaṇa Bidaraga-
7. dde kuḷa ga 1 kke ga 3 i ubhayam kuḷa ga 2 kke 6 âru
8. varahana bhûmiyannu umbaliyâgi biṭṭevâgi
9. â-bhûmige salluva ênuṇṭâda sarva-svâmya-

10. vannu āgumāḍikoṇḍu ninna santāna-pāraṃpa-
11. reyāgi umbaliyāgi uṇḍukoṇḍu bāha-
12. du yendu koṭṭa tāmbra-śāsana śrī Venkaṭā-
13. dri.

Note.

This registers the gift of some wet land at the village Mālave in Keḷadi-sīme as umbali to Nilaya's (son) Malla of fisherman caste of the same village in recognition of his services to the palace by the king Virabhadra Nāyaka of Keḷadi. The date of the grant is stated to be 10th lunar day of the month Phālguna in the year Vrisha. As the number of Śaka years expired is not given the date cannot be verified. The record ends with the royal signature Venkaṭādri.

63.

Copper plate grant of Achyutarāya, king of Vijayanagar, dated Śaka 1454 in the possession of Krishṇajōyis in Keḷadi.

(Front)

1. śrī Gaṇapati Śārādā Gurubhyō namaḥ namaḥ tuṇ [ga]-śīrastuṃ-
2. bi-chandra-chāmara-chārave trailōkya-nagarārambha-mūlastaṃ-
3. bhāya Śambhavê ! svasti śrī jayābhyudaya Śālivāhana śaka varu-
4. sha 1454 neya parivartamānakke salluva Vijaya-saṃvatsarada Chai-
5. tra śu 15 Chandravāra Chandrōparāga-punyakāladallu śrīma-
6. d anēka-simhāsanādhipatya rājādhirāja rājaparamēśvara śrīvīra
7. Achyutarāyaru mahārāyaru naṃma Ānegondi sthaḷada Ven-
8. kaṭādri-yajamānarige śrī Achyutarāyara dharmapatni putra-sukha saṃ-
9. pattara sarva-dēśa kōśa bhakti sujnāna siddha sādhyā sāmṃrājya anu-
10. va viśayakke susthira āgabēkendu Vijayanagarada Ānegondi-
11. sthaḷada Bhārgava Chyavana Āpnuvāna Auruva Jāmadagni-gō-
12. trada Bōdhāyana-sūtrada Yajuh śākheya Venkaṭādri-yaja [mā]-
13. nara prapautrarāda Kāśīpatijyōyisara pautrar āda Lakshmīpa-
14. tijyōyisara putrarāda Venkaṭādri-daivajnarige Taruṇinagarada
15. Guttivēṇṭheyada Āragada Kampanāda Vanavase pannichchhā-
16. sarakke salluva Keḷadi ga 12 sāvira bhūmi ga
17. 67 Ikkērige 6 sāvira sīme bhūmi ga 24 Yalagaḷale
18. 3 sâ sīme bhūmi ga 12 Ātavādi sāvira sīme bhūmi gadyāna 6 Kallu-
19. se ainūru sīme bhūmi ga 8 Mankasāle sāvira sīme bhū-
20. mi ga 12 Hebbeyallū sāvira sīme bhūmi ga 12 Bedū-
21. ra grāma ga 76 Kesanūru 6 sāvira] sīme bhūmi ga 12 Sora-
22. ba 6 sāvira sīme bhūmi ga 24 Aṇḍige mūrusāvira
23. sīme bhū ga 6 Bandalikepaṭṭanahaḷi saha 5 sâ sīme bhū
24. ga 24 int ishṭu sīme jyōtīśya paurōhitya bhaṭṭa yajamā-
25. nika bhūmigaḷu manegaḷu chāturvarṇadallu lagna ghaṭi Ga-

(Back)

26. ṇapati muhūrta kâpika puṇyāha kalaśa ivare lagna sa-
27. ha māḍisikoṇḍu barōhāgu chhatra chāmarāndōḷikādi a-
28. shta bhōgangaḷu koṭṭu ivara santāna pāraṃparyya anubha-
29. visikoṇḍu iruvahāge nāvu nanna strī putra sahita sahiranyō-
30. daka dāna dhārāpūrvakavāgi koṭṭevāgi Tungabhadra-tīradallu Chandrō-
31. parāga puṇya kālādallu śrī Virūpākshēśvara sannidhānadallu ko-
32. ṭṭevāgi namage arasugaḷige pāchchhāgaḷige puṇya labhya abhivri-
33. ddhiyāgi naḍeyabēkendu allallē Dēvatārādhane pūje ivara mukhadalli na-

34. deva hāgu i Venkaṭādriyajamānara bhūmi antu ga 2 sime 52½
35. sāvira i sthalaḍalli nidhi nikshēpa jala pāshāṇa akshīṇi āgāmi ishtu
36. Śivārpita koṭṭevāgi yendu tāmra śāsanada dharmapaṭṭe Āditya chan-
37. dra anilōnalaś cha dyaur bhūmir apō hṛidayam Yamaś cha abas cha
- rātriś cha u-
38. bhē cha sandhyē dharmaś cha jānāti narasya uruttam dānāt pālakō rājā
- nnadānā-
39. t pālītō guruh dānāt pālītā mātā tat-phalam labhatē mayi śrī Virūpāksha
40. i dānapaṭṭe aḷupidare Kāśikshētradali mātṛi pitṛi guruvige tappidahāge yen-
41. du i dharma śāsana koṭṭu naḍasabēku ghaṭi 15 phaḷa 5 tūka ga 5 (¼—7)
- angula dānapaṭṭe

Note.

This records the grant of right to collect specified sums of money in the several districts of Keḷadi to priest and astrologer Venkaṭādri, son of Lakshmīpatijōyis, grandson of Kāśīpati Jōyis as a reward for exercising priestly and honorary functions in those districts, by Achyutarāya, king of Vijayanagar. The grant is dated Monday 15th lunar day (with lunar eclipse) of the bright half of Chaitra of the cyclic year Vijaya of Śaka era 1454 corresponding to A.D. 1532. The 15th lunar day of Chaitra of the year 1532 A.D. coincides with Wednesday and not Monday. Accordingly the grant seems to be a spurious one.

64.

A 2nd grant of the same king Achyutarāya dated Śaka 1455 in the possession of the same Krishṇājōyis.

(Front)

1. śrī Mailāra Linga namas tunga-śiraś-chumbi-chandra-chāmara-
2. chāravē trailōkya-nagarārambha-mūla-stambhāya Sambhavē svasti
3. śrī jayābhūdaya nṛipa Śālivāhana-śaka varusha 1455 neya pariva-
4. rtamānakke salluva Jayasamvatsarada Chaitra śu 15 Chandravāra Chandrō-
- parā-
5. ga-puṇṇya-kāladallu śrīmad anēka simhāsanādhipatya Ānegondi rājādhira-
6. ja paramēśvara Ānegondi Achyutarāyaru mahārāyara sāmpradā-
7. yakarāda Guttalada Chikkappaṇṇarāyaru Maunabhārgava-gōtrōtṭannar āda
- Śukla-yaju-
8. śākheya Kātyāyana sūtrada Bhārgava Chyavana Āpnuvāna Auruva Jāma-
- dagni
9. panchārushēya pravarānvita Jāmadagni-gōtrada Bōdhāyanasūtrada Yajuh-
- śākhe-
10. ya Ānegondi-sthalada Venkaṭādriyajamānara prapautrarāda Sankara-
- ppana
11. pautrar āda Anṇappana putrar āda Venkaṭādriyajamānarige Hurali-
12. pāleda Dēśapāṇḍetanavannu koṭṭevāgi i Dēśapāṇḍetanakke idda svā-
13. sthigaḷu bhūmi manegaḷu grāmānugrāmakke idda umbaḷi āya vartane
14. koṭṭa nela dhānya beḷasu sarvadhānya phala muntāddannu dhāre-yera-
- koṭṭu
15. ade i Hurali grā 2 kke svāsthi bhūmigaḷu manegaḷu āya hāraka kaṇṭhava-
16. ṇavale butṭi mora sahita koṭṭu ēnu unṭāddannu sahirāṇyō-
17. daka dāna dhārā pūrvakavāgi śrīman Mahāmallāra-lingadēvara sannidhā-

(Back)

18. nadallu Tungabhdarā-tīradallu chandrōparāga-puṇṇyakāladallu
17. strī-putra sahita dhāre yeradu koṭṭu ni-
20. dhi nikshēpa jala pāśāṇa akshīṇi āgāmi chhatra chāmarāndōli-
21. kādi ashta bhōgangaḷu Hurali ā koṭada karanike i Hurali-petheda

22. Dēśapāṇḍyatana sahitavāgi Hariharārpitavāgi koṭṭu idakke namage a-
23. rasugalige pāchchhāyigalige i punya labhyav endu nōḍi dānapālāne mā-
24. ḍuttā irabēku idake tappidare Kāśiyalli mātā-piṭri guruvige tappida hā-
25. ge āditya chandrāv anilō nalaś cha dyaur bhūmir āpō hridayam yamaś cha a-
26. haś cha rātriś cha ubhē cha sandhye dharmāś cha jānāti narasya vrittim
dānāt supā-
27. litō rājā na dānāt pālītō guruḥ dānāt supālītā mātā tat phalam labhate ma-
28. yi yendu barasikoṭṭa tāmbara-śāsanada dharma paṭṭe i sthalaḍa
29. dēvatārādhane ivara mukhadalli naḍiyabēkendu barako-
30. ṭṭa dharmāśāsana ghaṭi 15 paḷe 5 tūka ga 40 panchāśatu
31. anguli || śrī Khaṇḍērāya

Note.

This records the grant by Chikkappaṇṇarāya of Guttala of the office of *Despande* in the village Hurulipāle to Venkaṭādri, son of Anṇappa, grandson of Śankarappa, of Śukla Yajurvēda during the reign of Achyutarāya, king of Vijanayagar. The grant is dated Monday 15th lunar day of the bright half of Chaitra with a lunar eclipse of the cyclic year Jaya, in the Śaka era 1455. Śaka 1455 corresponds to A.D. 1533. But the 15th lunar day of Chaitra in A.D. 1533 coincided with Wednesday and not Monday nor was there a lunar eclipse on the day. Therefore the grant is evidently a spurious one. The grant ends with the name Khaṇḍērāya.

65.

A copper plate grant of Sadāśivanāyaka, king of Keḷadi, dated, Śaka 1431 in the possession of the same Krishṇa-joyis of Keḷadi.

(Front)

1. Gaṇapati Śārādā gurubhyō namaḥ
2. namas tunga-śiraś-chumbi-chandra-chāmara-chārave trailōkya-nagarā-
3. rambha-mūlastambhāya Śambhavē svasti śrī jayābhyudaya Śālivāha-
4. na śaka varuśa 1431 neya Vibhava samvatsarada Kārtika ba 30 Ra sūryō-
5. parāga puṇṇyakāladallu Yaḍava-murāri kōṭe-Kōlāhala viśuddha-siddhānta-
prati-
6. pālaka Namaḥ Śivāya Sadāśiva-mudrānkita Śivagōtrōtṭannar āda Dēva-
goṇḍara
7. prapautrarāda Gōpagoṇḍara pautrar āda Basagoṇḍara putrar āda Cha-
vuḍago-
8. ṇḍaru Bhadragoṇḍara su-putra Sadāśivanāyakaru Bhārgava Chyavana
Āpnu-
9. vāna Aurava Jāmadagni-gōtrada Bōdhāyana-sūtrada Yajuśśākheya Vi-
10. jayanagarada Venkaṭādri-daivajnayajamānara prapautrarāda Hēmā-
driyaja-
11. mānara pautrar āda Narasimha-yajamānara putrarāda Narasappadaivajna
yaja-
12. mānarige Keḷadi śrī Sadāśiva-nāyakaru Nāgataruṇi-nagarada Gutti-
13. Vēṇṭheyada Āragada Kampanada Banavāse-pannirchchāsirakke salluva
Ke-
14. ḷadi 12 sāsira bhūmi ga 2 Ikkēri 6 sā bhū ga 24 Yalagaḷa-
15. le 3 sāsira bhū ga 12 Ātavāḍi sā bhū ga 12 ke Kalaśi ga 700 ga 8 Maṇ-
16. kaśāle sā bhū ga 12 Bēdūru grā Nagara bhū 37 Bidarūrali sāyi-
17. ra jyōtishyabhāga 76 Kyasanūra ga 8 bhū- ga 12 Soraba 6 sā śu
18. ga 24 Aṇḍige sā 2 Bandalike paṭṭana-halli saha śu ga 24
19. intisṭu śimegaḷu bhūmigaḷu manegaḷu chāturvarnadallu lagna Ga-

20. napati puṇyâha kalaśa muhūrta kâṇike udugore iva-
21. re lagna saha mādikoṇḍu baruvaḥāge śrī rāyaru dattamāḍi koṭṭaru i-
22. dallade Nārappa-yajamānarige dinavahi bhūmi ga 1 kke
23. ga 16 nāvu ga 62 koṭṭide allade Keḷadi-sthaḷada śēna-
24. bhāvike vartani sambaḷa bhūmigala gaḍike alli

(back)

25. sthaḷada dēvatāpūje Sambhulinga-pūje gaḍike bhū-
26. mitatva daivajna yajamānike intisṭu śrī Varadā-tīrada
27. śrī Rāmēśvara-sannidhiyallu Sūryōparāga
28. puṇyakāladallu nidhi nikshēpa jala pāshāṇa akshīṇi āgā-
29. mi isṭu koṭṭevāgi mattu chhatra chāmara āndōlikā-
30. di asṭa bhōgaṃgalam koṭṭu rājarige pādushāgaḷige ara-
31. sugaḷige namage saha puṇya labhya vridhhiyāgi naḍabē-
32. kendu Purāṇōktada rīti munde naḍasuvarige barasūlu dāmara
33. āgiddarū migatāgi trivāchyavāgi sarva-vrittiya naḍesabēkendu
34. Śivārpitavendu koṭṭevāgi Kāsikshētra mātāpitri
35. guruvige tappi naḍedahāge
36. dānadharma
37. paṭṭe āditya chandrāv anilō nalaś cha dyaur bhūmir āpo hri-
38. dayam Yamaś cha ahaś cha rātrīś cha ubhē cha sandhyē dharmaś cha
39. jānāti narasya vrittim sva dattā dviguṇam puṇyam para dattānupā-
40. lanam para-dattāpahārēṇa sva-dattam nishphalam bhavēt dānāt su-
41. pālītō rājā na dānāt pālītō guruḥ dānāt supālītā
42. mātā tat phalam labhate mayi

Note.

This records the grant of the right to collect certain specified sums from specified districts to priest and astrologer Narasappa, son of etc., by Sadāśiva Nāyak, son of Chaudagoṇḍa Bhadragaṇḍarasa who was the son of Basavagaṇḍa and grandson of Gōpagaṇḍa, and great-grandson of Dēvagaṇḍa of Keḷadi. The grant is dated 30th lunar day of the dark half of Kārtika with a solar eclipse of the cyclic year Vibhava in Śaka 1431 equivalent to A.D. 1509. As there was no solar eclipse in the specified date the grant cannot be relied upon.

66.

On the basement stone of Īśvara temple in the village Ikkēri in the Hobali of Āvinahalli.

Kannaḍa language and characters.

1. yī maṇṭapada kelasava geyidava Āchāri Homabuchada Venkaṭayanu

Note.

This merely states that the above mantapa was constructed by Āchāri Venkaṭaya of the village Hombucha.

67.

Copy of a copper plate grant found in a *kaḍita* in the possession of Subbaiya, Patel of the village Hulimane in the same Hobali of Āvinahalli.

Kannaḍa language and characters.

1. nīrvighnam astu śubham astu namas tunga-śiraś-chumbi-chandra-chāmara-chārave | trailōkya-nagarā-rambha-

2. mûlastambhâya Sambhavê svasti śrī jayābhudaya Śālivāhana śakha
3. varushaṅgaḷu sāvīrada 1730 ne parivartamānakke sandu saluva Vibhava-nāma sam-
4. vatsarada Āśvīja śu 13 Ravivāradallu śrīmatu Hulimane Kālī
5. Subbanṇanavara maga Śēshayyanavarige vēdamūrthigaḷāda Yikkēri Śēshāchāryya-
6. ra maga Bhīmāchāryyanu barasikoṭṭa holeyāḷu heṇṇāḷu kraya chi-
7. ṭṭina kramaventendare nānu nanna avasaranimittavāgi nanna holeyā-
8. ḷu Kannana heṇḍati Chaudī emba huḍugiyannu nimage krayakke koṭṭe-
9. nāgi yī heṇṇu ālige buddhivāntaru kaṇḍu kaṭṭida kraya ga 3 a-
10. kshārādalū mūru varahanna tegedukoṇḍu yī heṇṇāḷu huḍu-
11. giyannu nimage kraya mūlakke koṭṭenāgi yī heṇṇige ādi ādamu
12. aḍḍisaḍḍi yēnu uṇṭāddannu nānē nōḍikoṇḍēnu yendu
13. barasikoṭṭa kraya-chiṭu haṇa sanda nīśidhiyāgide sādhana yinta-
14. ppudakke sākshigaḷu Bēdūra Subayya Bālehalli Paṇḍri Doḍḍa-
15. yya śrī śrī-

Note.

This purports to be a copy of a copper plate grant, the original of which is not found. It records the sale of a slave girl of Holeya caste named Chaudī, wife of Kanna by Bhīmāchārya, her master, to Śēshaiya for the price of 3 varahas. The sale deed is dated Sunday 13th lunar day of the bright half of Āśvīja of the cyclic year Vibhava, Śaka 1730 corresponding to Sunday 2nd October, A.D. 1808. The date is correct. The sale of a slave girl at this date is of interest.

68.

On a stone lying in a jungle close to the village Dēvāsa in the same Hobali of Āvinahallī.

Size 3'—6" × 2'—0"

Kannaḍa language and characters.

1. namas tunga-śīraś-chumbi-chandra-chāmara-chāravē | trailōkya-nagarā-rambha-mûlastam-
2. bhāya Sambhavē | Hancheyada Mādhavayya śrī Śivapādābja-bhṛīṅgana likhita ||
3. svasti samasta-bhuvanāśraya śrī prithvīvallabha mahārājādhīrāja pa-
4. ramēśvara paramabhaṭṭāraka Satyāśrayakuḷatilaka Chāḷukyābharāṇa śrīmat Trai-
5. lōkyamalladēvara vijayarājyam uttarōttarābhivṛiddhi-pravarddhamānam ā-cha-
6. ndrārka-tāraṃbaram saluttumire tat-pāda-padmōpajīvi samadhigata-paṇcha-mahā-sabu-
7. da mahāsāmantādhīpati mahāprachanḍa-daṇḍanāyaka vairi-bhayadā-yaka ma...
8. māṇikyā nīti-Chāṇikyam satya-Rādhēyam śauch Ānjanēyam
9. vibudha-jana-vana-mārtanḍan erevoḍe-gaṇḍa Narmadānadyubha-
10. ya-taṭa-rājahaṃsa Māḷava-dhūmakētu Maṇḍavakōṭṭōllangana
11. Dhārānagara-kutūhala Mummuni-jaladhi-baḍavāṇaḷam śrīmat-
12. Trailōkyamalla-dēva-pādābja-bhṛīṅga sāhasōttunga nāmā-
13. di-samasta-praśasti-sahitam śrīman manevergaḍḍe-daṇḍanā (yakam)
14. yakam Guṇḍamayyaṅgaḷ sakavarsha 983 neya Śārvari-samvatsa-
15. rada Bhādrapadaḍ Amāvāsyē Sōmavāradandu rājadhāni Kalyāṇa-
16. d irkke-vīḍinoḷ agrahāra Piriyyūra piriya-

17. reg âyûra pannâyada kuḷiya perjjumkaman alliya pervvâ-
18. rvvar Vasudêva-bhaṭṭar
19. yya Dēmayyana Tikkayyan intivargge dhârâ-pûrvvakam māḍi ko-
20. ṭṭaru i dharmmaman ârorvvar pratipâḷisidar Kurukshêtra Vâra-
21. nâsi Prayâge Arghya-tîrtthav inti punya-sthânaṅgaḷali sâ-
22. sira kavileyam Vêda-pâragarappa sâsirvargge koṭṭa puṇyaman eydu-
23. var i dharmmaman aḷidavar â tirtha-snâna-dall â sâsira-kavile-
24. yuman â-sâsira Vêdapâragaruman aḷida pâtakar akku
25. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭhi-varsha-sa-
26. hasrâṇi vishṭhâyâm jâyatê krimiḥ sâmanyôyam dharmma-sêtu-
27. r nṛipânâṃ kâlê kâlê pâlaniyô bhavadbhiḥ sarvvân êtân bhâvinah pâ-
28. rtthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ śrī śrī śrī

Note.

Obeisance to Śiva. Hancheya Mādhavayya, a bee at the lotus feet of Śiva wrote this :—

Be it well. While the refuge of all the world, favourite of the earth, mahârâja-paramêśvara, paramabhaṭṭâraka, ornament of Satyâśraya family, a jewel of the Châlukyas, the illustrious Trailôkyamalladêva was ruling over his victorious kingdom to last as long as the moon, the sun, the stars and the sky.

The illustrious maneverggaḍe-daṇḍanâyaka Guṇḍamayya, a servant at the lotus feet (of the king), entitled to five drums, the chief of mahâsâmantas, mahâprachaṇḍadaṇḍanâyaka, a terror to enemies, a jewel, a Châṇakya in the science of polity, a Karṇa in truth, an Ânjanêya in purity, a sun to the lotus forest that is the learned, a brave warrior (?), a royal swan strolling on both the banks of the Narmadâ river, an evil comet to the Mâlava people, capturer of the fort named Maṇḍeva, held in honour in the city of Dhârâ, a submarine fire to the ocean of Mummani kingdom, a bee at the lotus feet of Trailôkyamalla, remarkable for his bravery, on Monday the 30th lunar day of the month Bhâdrapada of the cyclic year Śârvari of the Śakâ era 983, in the capital city of Kalyâṇa, made a grant with pouring of water of the right to collect (for their own use) the toll dues (*perjunka*) of Agrahâra village Piriyaṛ, to the eminent Brahmans Vâsudevabhaṭṭa, Dēmayya's Tikkayya, etc., for the proper maintenance of the chief tank of the village (The usual imprecation follows).

Note.

The date corresponds to Monday 28th August, A.D. 1060, Śaka 982, Śârvari and not Śaka 983 as stated in the grant. It is not easy to explain why the date was written as Śaka 983 when the year of the grant was Śaka 982, though such instances of pre-dating or post-dating by one year are common. The date falls within the reign of Western Châlukya king Sômêśvara Trailôkyamalla I.

69.

On a stone standing on the site of a temple in ruins in the forest of Koḷûr close to Śitûr in the same Hobali (Āvinahalli).

Size 3' × 2'

Kannaḍa language and characters.

1. namas' tunga-śiraś-chumbi-chandra-châmara-châra-
2. vē | trailôkya-nagarârambha-mûlastambhâya Śaṃ-

3. bhavê | svasti śrīmatu Yādava-Nārāyaṇa
4. pratāpa-chakravartti Singhaṇa-dēvam rājyam
5. geyyuttiral ātana sarvvādhikāri Āriya Maliseṭṭi-
6. ya putram Māhēśvarāgraganyanum enisida Hom-
7. namana pratāpam ent endode urad-idi-
8. rānt-aribhūpara sarṇane siliḍ uttamāngamanā-
9. muridū poḍe-seṇḍāḍalu neṇḍapude ho-
10. ranemba madēbham || antātaṃ sukha-sankathā-
11. vinōdadind adhikāraṃ geyyuttum irddu Honnavura
12. Māhēśvaradēvara pūje angaranga-bhōgakk endu
13. āyūra kereya keḷage kachchhaviya-gaḷeyalu mattar e-
14. raḍumaṃ sarvanamasyamāgi biṭṭukottam idakk āyūra
15. mahājanar-oppa int idan alidam Vāraṇāsi-
16. yalli pārvvara konda pātakan akku sva-dattām
17. para-dattām vā yō harēta vasundharām shashṭhi-varsha-
18. sahasrāṇi viśṭhāyām jāyate krimih Dāmō-
19. jana likhita maṅgaḷa ||

Translation.

Obeisance to Śiva. Be it well. While the illustrious Singhaṇadēva, with titles Yādavanārāyaṇa, pratāpachakravartti, was ruling over his kingdom :—

His sarvvādhikari Honnama, son of Āriya Maliseṭṭi, the first among the devoted Śaivites who is compared to an elephant in rut in splitting the heads of enemies and playing with those heads as with a ball in the field of battle :—

While he was exercising his authority with pleasure and ease and chatting with friends :—he made a gift of two mattars of land as measured by Kachchhavi pole, under the tank of Honnavur for the service of God Mahēśvara in the same village, with the approval of the mahājanas of the village (usual imprecations follow).

This is the writing of Dāmōja.

Note.

The inscription is not dated and can be assigned to A.D. 1210-1247 when Singhaṇa, the Sēvuṇa king of Dēvagiri was ruling.

70.

On a stone lying on the left side of the road leading from Nagaragéri Basti in Gērsoppe to Gōvardhanagiri in the Hobali of Bhārangi.

Kannāḍa language and characters.

1. svasti śrīmatu Chennabhairādēvi-
2. ammanavarū Nagara-rājyavan āḷu-
3. valli Viḷambi-saṃvatrarada Bhādrapada
4. śū chaturdaśiyallu Gōvarddhanagi-
5. riya Hanumantēśvara-dēvara nandā-
6. dipti-dharmmakke Kaṇigalamakke-
7. ya mēlubhāge gaddeyanū ā vū-
8. ra sēnabōva-Timmarasayyanu tanna
9. stri-putra-jnāti-sāmanta-dāyādānu-
10. matadinda svaruchiyinda sarvamānya-
11. vāgi biṭṭa yintappudakke mahājanagaḷu
12. sākshi idake tapi naḍedavana bāya-
13. li
14.

Note.

This records the grant of a wet field above Kaṇigalamakke for keeping a constant lamp-light in the temple of Hanumantêśvara on the Gôvardhana hill by Timmarasayya, the village accountant of the same village, with the consent of his wife, sons, kinsmen and other relations, in the presence of the Mahâjanas, during the reign of the illustrious Chennabhairâdêvi Amma of Nagara, on the 14th lunar day of the light half of Bhâdrapada in the year Viḷambi.

The date is not verifiable.

71.

On a stone lying by the side of a ruined mantapa in the Kânûr forest on the road leading to Gôvardhanagiri in the Hobali of Bhârangi.

Kannaḍa language and characters.

1. Pramâdi-saṃvatsarada Chaitra suddha 14
2. . . . vâra śrîmatu Jagadêva Singidêvara-
3. saru Duggaveggaḍeya maga Bamma-
4. ṇaheggaḍe svâmi kârîyakke bandu
5. Maḷaliya Singajjana kûḍe kâdi-
6. yaḷiyalu Duggaveggaḍege biṭṭa
7. bhûmi yondu sabba pari-
8. hâravâgi biṭṭaru idake aḷi-
9. dava narakake iḷiva
10. konda pâpa

Note.

This records the grant of a plot of land free of all taxes by the illustrious Jagadêva Singidêvarasara to Duggaveggaḍe in recognition of the services rendered by his son Bammaṇaheggaḍe who, espousing the cause of his master, fought with Singajja of Maḷali and died.

This inscription is dated the 14th lunar day of the light half of Chaitra in the year Pramâdi. The date is not verifiable.

72.

SHIKARPUR TALUK.

On a stone lying near a temple at a distance of a mile from the village Kaḍeyanan-dihallî in the Hobali of Uḍugani.

Size 3'—6" × 2'—6".

Kannaḍa language and characters.

1. svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâ-
2. dhi śîlaguṇa-saṃpannarum yajana-yâjana-pramukha-
3. shaṭ-karma-niratarum śrîman mahâ Honnavurada Dêvayyam
4. Châlukya Vikrama-kâlada 5 neya Pramôdûta-saṃvatsarada Śrâvaṇa ba 10-
5. lu Mâhêśvarapadaman êridod âtana śîśyam Vâma-dêvayyam
6. nilisida samâdhiya kallu Mahêśvarâ maṅgaḷa

Note.

This is a memorial stone raised by a disciple named Vâmadêvayya to commemorate the death of his guru Dêvayya of Honnavura, who was a devoted practiser of Yama and other Yogic observances and a performer of sacrifice and other six Vedic

rites. He is said to have died on the 10th lunar day of the dark half of Śrāvaṇa of the cyclic year Pramôdûta in the 5th year of Châlukya Vikrama era. The date is not verifiable. The 5th year of Châlukya Vikramaera is however 1080 A D Raudri and not Pramôdûta.

73.

On a stone set up near the Bâlabîḍu temple close to Kaḍeyanandihalli in the same Hobali.

Size 5'—6" × 3'—9".

Sanskrit language and Kannaḍa characters.

1. svasti âsîd asêsha-narapati-makuta-maṇi-mayûkha-manjarî-ranjita-pâda-piṭhaḥ pratâpa-dava-dâhana-jvâlâva-
2. lî-samâlîḍhânamra-pârthivas sakaladigvijayô-pârj-jita-vîra-Lakshmî-samâlingita-viśâla-vaksha-sthalaḥ dânavâri-samsakta-
3. vibudha-madhukara-nikarô jaḷanidhir iva ratnâkarô Nârâyaṇa iva Lakshmî-nivâsaś śaśânka iva kaḷâdharah prabhâkara ivôgrapratâpa-
4. ś Chaturânana iva prajānâthaḥ Sênânîr ivâmôgha-śaktidharô Bhûtanâtha iva bhûdhara-śikharâdhivâsôngaja ivânganâjana-manah-
5. kshôbhajanano'parâjita iva Artthapatiḥ Kalpa-pâdapa iva prârthitârthapradah kîrtti-sudhâdhavalita-Brahmâṇḍa-kuharaś Chêra Chô-
6. la Konkana Gûrjjara Mâlava Kaurava Pânchâla Gauḍa Kaḷiṅg Âṅga Vanga mahipati-sampâditâkshayakôśaḥ kôśa-sali-
7. la-nimajjitâśêsha-vîra-mahîśaḥ Îśa-charaṇâravinda-madhukarah kara-samvarddhita-nikhila-bhuvanô vanâri-kêtur ivâmô-
8. gha-śarâsanakâryyaḥ kâryyâkâryya-vivêka-châturyya-vâchaspatir vâchaspati-sadriśa-vividha-vibudha-bôdhô dhyâyamâ-
9. na-mânasânandakâraḥ śrîmaj Jayasimha-dêvaś Châlukyâbharanaḥ || tasyât-majaś śatru-viḷâsininâm vaidhavya-dîkshâ-gurur âhavô-
10. tkaḥ | samêśasti gâm Âhavamalladêvô nishkaṇṭakâm aprativîra-śabdaḥ | yasya pratâpa-dahanânaḷa-visphulingair nirmûlitâś śatru-mahîru-
11. haughâḥ | adyâpi rôḍhum avanau na hi tē kshamantē bhû-kaṇṭakôddharaṇa-yatna-parâyaṇasya | yaḥ Konkanaṇ khaṇḍi-
12. ta-mâna-darppân akârshîd akshata-satya-vâdah | santyâjitânindita-râja-chihnaṇ bhûtân hutân alpa-vasûn chechhubhamyuh |
13. Dhârâpi yēnôddhata-vikramêṇa sandharshitâ pûrva-mahîpatinâm | adharshanîyâ Baligonka-mukhya-Prachanḍa-nâmâ-
14. nta-purassarêṇa | Lankâ-nâtha-samâna-Chôḷa-nripatim yas samyati prâvritam nâgânâm daśabhiś śatair adhi-balais sannâhi-
15. bhis satvaraiḥ | êkô Râghavavaj jaghâna niśitair bânair anâyâsatô bhû-dêvaugh ahitâya sannutipadam Châlû-
16. kya-Râmô bali || śrîmân Âhavamallô vidyâ-śauryyânvitô dharâm śâsti dharmârthta-mâna-hêtu-vyâpâraika-vrataś chi-
17. râyaikaḥ || tasmin narapatau mahim śâsati varṇasankarô vyutpanna-kâyas tēbhyô nyatra durlakshaḥ taskara-śabdaḥ
18. svarûpa-vâchakô vaiyyâkaraṇa-ivârthta-bâdhât samvrittaḥ upasarggaś cha dhâtu-prayôgâd anyatra du-
19. rddarśô vigrahaś cha samâsa-taddhita-vyâkhyânâd anyatra tat-paripâlitâyâ dharâṅganâyâ mukha-ja Vana-vâsi-dê-
20. sô ramanîyas tat tilaka iva Mahâtaṭaka-grâmô râjatē || yatradvijâś samadamâdi-guṇair upêtâś svâdhyâya-
21. yajna-japa-hôma-samâdhi-nishṭhâḥ adhyâpanâdhyayana-yâjana-dâna-mukhyai shshshat-karmabhir nija-grihêshu sadâ ramante ||
22. yatradya-panḍita-janô vidushaḥ prithivyâm vâdē vijitya vijayam nijam âtanôti | vyâkhyâna-chintana-vichâraṇa-
23. vâda-śikshâ-vyâpâra-vargga-chaturah prithivî-pradîpaḥ || yatradyâdhyêtârô grasta-nirastâdy-uchehâraṇa-dôsha-varjjitam

24. svara-varṇṇa-pada-krama-samhitā yathā-lakṣhaṇam adhiyānāḥ nijōtkar-
sham apēksha- mānās sahasraṃ viṃśatim cha-
25. tvārimśatam aśītiṃ śatam viṃśatyuttaramcha-vārān sadasy adhiyate yatra
Kalpa-sūtra-śrāvīṇaś chhātrā svayam parika-
26. lpitaishṭika pāśuka sōmika vēdikāḥ sva-parikalpit Āhavanīyādyagnayaḥ
svōtprēkshita-patni-śālā-sandōha (ha) virddhā-
27. na chātvalā śāmitra mārjjaliyāgnidhriyadhishṇyāstāra-pradēsās ttattat-
kratu-prayōgam sadābhyasyanty ēvamādi-gu-
28. nālankārāyāsēsha-grāma-mahājanāya pāda-pūjām datvā Śaka-nṛipātita
samvatsarēshu nava-śatēshv ēkōnāśītyadhikēshu
29. Vilambi-samvatsara Vaiśākha suddha tṛitīyāyām Āditya-vārē Kuḍuvarnniy
Āngirasa gōtra Śrīdharōpādhyāya-sūnu
30. prabhu-Mahādēvayya anturvēdi Āvaṇa-grāma-samudbhūt Ātrēya-gōtra
Aḍudvivēdi-sūnu Mārggha-nāyaka Ho-
31. lagere-grāma Vaśishṭha-gōtra Gōvarddhana Nāga-dēva-sūnu Gohalayya
Kunṭana-keṛeyūr Aṭṭahara Pole-
32. yammana maga Kaliyaṇasetṭi Singaṇasetṭi Hiṭṭabeya Chittayyam Nāka-
setṭiya Mālayyam Mālakkana Basavase-
33. tṭi Arjjunayyana-Sōvayya Bāguliya Muddayyana Bēlayya Attalūra Sanga-
payyana Chi-
34. kkabāyisetṭi Kētisetṭiya magam Masaṇayya Aṅgaḍiya Sattiyaṇasetṭi
ityētan-nāmānaḥ sarva-śilā-śanku
35. Krishṇa-taṭāka-kshētram ananyōpāyōgya tat-taṭāka-jalam sarva-parihāram
mahā-janād ādāya tad-anumatyā chandra-
36. tāram Aṇḍurēsvarāya muktavantah || ētad yē paripālayanti tēshām dāna-
samam phalam yē tvētan nāśayanti
37. bhrūṇa-batyā-samō dōshas tathā chāha dēvasvam brāhmaṇa-svamcha lōbhē-
nōpahinasti yah | sa pāpātmā parē lō-
38. kē gridhrōchchhisṭēna jīvati | vādībha-pañchā-nana-Bhaṭṭavishṇuh śāstrā-
mbu-dheṛ pāramitas suvṛittah Āṇḍūra
39. Sambhōṛ pada-padma-bhringah tat-kshētra-lēkhā-vachanam vyadhata tad-
grāma-janmā tilakah kulasya dēva-dvijā-
40. gryārehchana-datta-chittah grāma-prayuktyā likhitam vyadhata sad-aksha-
ram Kāśyapa-Mādhavākhyah
41. mahā-grāma Lokkiguṇḍiya Nāgavarmmōjar aḷiya Rūvāri Nākiya likhitam
mangalam śrī

Translation.

Be it well. There was the illustrious Jayasimha the ornament of the Chalukyas whose footstool has been brightened by a pencil of rays issuing from the gems on the crests of all the kings ; on kings bending before whom flashed the tongue of flame of the forest fire that is his valour ; whose wide breast has been embraced by goddess of victory whom he secured in his conquests of all the cardinal points ; the water accompanying whose gifts was being touched by the bees that are the learned men ; who was an abode of precious stones like the ocean, and the abode of the goddess of wealth Lakshmi like God Nārāyaṇa ; who was the possessor of arts (digits) like the moon, whose valour was unbearable like the heat of the sun, who was the lord of people like the Creator, who possessed unassailable power (weapon) like the commander of the god (Shanmukha), who had for his abode a summit of a mountain like God Śiva ; who kindled a passionate disturbance in the minds of women-folk like Cupid ; who was lord of wealth like God Aparājita ; who was a bestower of the desired boons like the celestial Kalpa tree ; the lime of whose fame gave a white-wash to the whole of the

Universe ; who collected imperishable wealth from the kings of Chêra, Chôla, Konkana, Gûrjara, Mâlava, Kaurava, Pâncâlâ, Gauda, Kalinga, Anga and Vanga countries ; who caused almost all brave kings to sink in the water namely the sheath of his sword* ; who was a bee in the lotus feet of God Śiva ; who levied taxes for the protection of all the world (whose arms protected the world) ; the work of whose bow was never in vain like that of Arjuna who had in his flag Ānjanêya ; who was a Bṛihaspati in discriminating between what was or was not to be done ; who like Vâchaspati imparted knowledge to all learned men (celestials) ; who caused pleasure to all those who meditated upon him.

His son, who was a priest in the rite of initiation for widow-hood of his enemies, wives, always eager for war, Āhavamalladêva, rules over the land without opposition. He had no rival to challenge his bravery. The sparks of the forest fire of his valour burnt down the forest namely his enemies. Even now his enemies are not capable of sprouting out from the earth, the thorns of which he was ever ready to uproot.† He put down the haughtiness of the Konkanas poor in wealth, having deprived them of their spotless royal insignia and established his name for truth.

By him with invincible valour and with the title namely Bali-Gonka-Prachanda ever running in advance before him, was assailed even the city of Dhârâ which proved invincible to early kings. He being single like Râma, slew with ease, with his sharp arrows the Chôla king who was like Râvana and who was accompanied on a battle-field by ten hundreds of elephants and brave and powerful warriors, lord of the earth, with high and revered position, the powerful Châlukya Râma.

The illustrious Āhavamalla, remarkable for his learning and power, ever observing like a rite the work of respecting the cause of charity, wealth and honour has been long ruling over the land unopposed. While he was ruling over the earth confusion or over-lapping of castes (and letters) was never witnessed except among the uncultured Kâyastha people (Scribes) : the word taskara (thief) was indicative of its own form, (not of a person) and remained only among the Grammarians since its meaning was nowhere applicable ; upasargas (calamities and particles of words) were invisible except in association with verbs, vighraha (war and splitting of words) was never seen except in samâsa and the commentary on taddhitânta words.

The Banavâsi kingdom shone like the face of the woman-like country under his protection. The village called Mahâtatâka shone like a vertical colour mark of her forehead. In his kingdom Brahmanas were possessed of control over body and mind and other good qualities and ever bent on the performance of study, sacrifice, meditation oblation and contemplation. They take pleasure in ever learning teaching, officiating in the sacrifice of others and making gifts in their houses. In his kingdom learned men having obtained victory in debate with other learned men were capable of compiling commentaries, investigations, debates, teaching and other academical work and shone like lights of the world.

Where men learned in the Vedas recite them free from Grasta, nirasta and other errors in pronunciation and learn accentuation, syllabification, Pada, Krama, and Samhita in accordance with rules treating of them and recite the Vedas in assemblies a thousand and twenty times, forty and eighty times, or a hundred and twenty times ; where students learning Kalpasûtras illustrate the sacrificial procedure with diagrams of altars appropriate to Ishtis, sacrifices with victims, or Sôma Sacrifices, making their own altars of Āhavanîya and other fires, pointing out in imagination the places of

* Not a happy Metaphor.

† The Metaphor is not well expressed.

the room of the sacrificer's wife, the assembly (sadas), the Havirdhâna, the Chatvala*, the Sâmitra†, the mârjaliya‡, the Âgnidhriyas, the Dhishnya** and âstâras††.

Having worshipped the feet of all the Brahman Mahâjanas possessed of such scholarship as has been described above, when there had elapsed nine hundred and seventy nine years in the Śaka era, on Sunday the 3rd lunar day of the light half of Vaiśākha in the cyclic year Viḷambi, Prabhu Mahadevaiya, son of Śrīdharôpâdhyâya of Ângirasa-gôtra of the village Kuḍuvarṇi, Mârghanâyaka, son of Aḍudvivêdi of Âtrêya-gôtra of the village Antarvêdi Āvaṇa, Gôhalaiya, son of Gôvardhana Nâgadêva of Vasishṭha-gôtra of the village Holagere, Kaliyaṇasetṭi, son of Aṭṭahara Poleyamma of the village Kuṇṭana Kereyûr, Singaṇasetṭi, Chiṭṭayya of Hiṭṭabe, Mâlaiyya of Nâgaṇasetṭi, Mâlakka of Basavaṇasetṭi, Sôvayya of Arjunayya, Bêlayya of Muddayya of the village Bâguḷi, Chikkabâyasetṭi of Sangapayya of the village Attalûr, Masaṇayya, son of Kêtiṇasetṭi, Sattiyaṇasetṭi of the village Angaḍi,—Persons bearing these names having purchased the field of Kṛishṇataṭaka with stones and wedges set up for measurement and having restricted the use of the water only to the donee, and having exempted it from all imposts and with the permission of the mahâjanas, made a grant of the above field to the God Aṇḍulêśvara to last as long as the moon, and the stars.

Those who preserve this will have as much merit as the donor. Those who destroy it will be guilty of the sin of infanticide. It is said: Whoever destroys the property of gods and of Brahmans with greed—that sinful man will feed himself on the refuse of vultures after death.

Bhaṭṭa Viṣṇu, a lion to the elephants that are disputants, one who has crossed over the ocean of learning, possessed of good conduct, a bee on the lotus feet of god Śiva of Aṇḍula composed the grant of this field. Born of the same village, an ornament of his family, with mind firmly set in the worship of gods and Brahmans, Kâśyapa Mâdhava wrote this grant in his own good hand-writing under the orders of the village. Rûvâri Nâki, son-in-law of Nâgavarmôja of the big village Lokkiguṇḍi engraved this. Peace.

74.

On a fragmentary stone lying in the forest of Bisalahalli in the Hobali of Uḍuḡaṇi.

1. svasti yama-niyama-svâdhyâya-
2. dhyâna-dhâraṇa-maunânushṭhâna-japa-
3. samâdhi-śīla-guṇa-sampannarappa śrī-
4. mad anâdiyagrahâra Hiriyûra sthâ-
5. nâdhipati śrīmanmahâ Bommeyanâyakanu
6. namaśśivâyavâgi
7. śrīmatu pratâpa-cha-
8. kravartti Singhaṇa-dêvavarsha 7 neya Dhâtu-samvatsara
9. Chiṭṭûrali biṭṭudu kachchaviya . .
10. |eya

Note.

This records the gift of a plot of land by Bommeya Nâyaka to the illustrious (name effaced), lord of Hiriyûr-sthâna and possessed of good qualities and observing Yama, niyama and other yogic practices in the cyclic year Dhâtu coinciding with the 7th year of the reign of Singhaṇadêva, Yâdava king.

* A pit for throwing refuse. † The place where the sacrificial goat is immolated. ‡ Another kind of pit in a sacrifice. S The place where the sacred fire is preserved. ** A jagati or platform. †† place surrounded by Darbhu grass on all sides.

On a stone forming the embankment of a tank near a hill in Basavanandihalli in the same Hobali of Uḍugaṇi.

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê | trailôkya-
2. nagarārambha-mūlastambhāya Śambhavê sva-
3. sti śrīmatu Yādava-Nārāyaṇa bhujabala-
4. prauḍha-pratāpa-chakravartti śrī Rāmachandrarāya rā-
5. jyōdayada 11 neya Chitrabhānu-samvatsara Bhādrapada
6. Sōmavāradalu śrī Tongāla Bankaṇa . . . Manneya
7. dēvara Paruvata-voḍeyar-aliya Haḍevaḷana kūḍe
8. kāḍi suralōka-prāptan āda śrī śrī śrī

Note.

This is a stone set up in memory of the death of Tongāla Bankaṇa in a fight with Haḍevaḷa, son-in-law of Paruvata-voḍeyar (son) of Manneyadēva on Monday in the month Bhādrapada of Chitrabhānu (1282 A. D.) in the 11th year of the reign of the illustrious king Rāmachandrarāya, Yādava king, possessed of titles Yādava Nārāyaṇa, and Bhujabalapratāpachakravarti. (1271-1309.)

On a stone lying in a jungle in low ground in the village Chikka Māgaḍi in the same Hobali.

Size 3'—6"×2'—6".

Old Kannada language and characters.

1. svasti śrī Mārarka-arasar Banavase-mū-
2. vattiḷ-chchhāsīraman āḷe Bandanikkeya nālgavu-
3. ṇḍan Ādigāvunḍan tamm-āḷdan iṇṇiye Eraganoḷ kūḍi
4. kāḍi ra
5. . . . sargālaya pokka

Note.

This is a stone set up in memory of the death of Ādigāvunḍa, nālgāvunḍa of Bandanikke, in a fight with Eraga, who was aiming a blow at his (Ādigāvunḍa's) lord, during the reign of the illustrious Mārarka-arasar over Banavase 32,000 province.

On a fragment of stone to the south of the temple in the village Bandanike in the Hobali of Tānagunda.

1. Raktākshi-samvatsarada Śrāvāṇa śuddha 10 Gu
2. nāl-prabhu Bomma
3. ātana maga Mādarasanu tamma Sōmaṇṇanu ā-
4. rige Masareyali gauḍana makkaḷu Kāḷa Bomma
5. Sōma dāyāda-tanadiṇṇ kannavan ikkiyīṇṇiye
6. tamma makkaḷu heṇḍira kūḍi huyyalan ebbisi
7. kondu tānuṇ śivapādadoḷ aikyan ādam

Note.

This is a vîragal stone set up to commemorate the death of Nâlprabhu Bomma (?) while he with his son Mâdarasa, his younger brother Sômanṇa, caught hold of, in the village Masare, Kâla Bomma and Sôma, sons of the gauda of the village in the very act of house-breaking theft attempted on account of feud between these two parties and slew them in a row in which his wives and children took part and in which he also died.

78.

SORAB TALUK.

On a fragment of stone behind a temple in a deserted village close to the village Gummanahâlu in the Hobali of Ânevatti.

Kannada language and characters.

(Stone is broken.)

1. śrî prithvî-vallabha-mahârâjâdhirâja-paramêśvara-paramabhaṭṭâra-
2. kyâbharâṇa śrîmad Bhûlôka-malla-dêvara vijaya râ-
3. pravarddhamânam âchandrârkkâ-târam saluttum Kalyâṇada
4. sukha-sankathâ-vinôdadim râjyam geyuttum ire
5. da tîrada karaśâṇe yenalu tân â silateyim eseve
6. tipa âtan-anvayâgama-praśasti yentendaḍe svasti samadhi-
7. lêsvara Banavâsi-puravarâdhîśvara Jayanti-Madhukêśvara
8. dêva-pratyakshâkshi-sambhava chaturâśîti
9. suvarṇa-garuda-dhavja jagad-viditâshtâdaśa
10. dra śikhari-śikhara-samsthâpita sphaṭika
11. śrî Mayûravarmma mahâ-mahîpâlaka
12. virâjamâna mânônṇatarum virâjitarappa

Note.

Since a portion of the inscription stone on the left is cut off and lost it, is not possible to make out what the inscription is meant to record. Only the name of the illustrious king Bhûlôkamalla of the Châlukya dynasty with his titles is mentioned as a ruling sovereign. Then the genealogy of a chief whose name is gone is traced to Mayûravarmma (of Kadamba dynasty ?) with many titles, devotee of Madhukêśvara, born of the eye of , having golden eagle (garuda) as his flag, etc. No date is given.

79.

On a stone set up by the side of the temple of Paramêśvara, of Emanûr on the boundary of Hirechauṭi village in the Hobali of Ânevatti.

Size 5'—6" × 4'—0".

Kannada language and characters.

1. namas tunga-śirâś-chumbi-chandra-châmara-châravê || trailôkya-nagarâ-rambha-mûlastambhâya Sambhavê śrî Giriśam ravîn-
2. du-salilâtmavit-śikhi-bhû-marut-samudyôga-nutâshta-mûrtti bhuvana-sthiti-kâraṇan Îśvara
3. Jaya-singa-nripange tâṃ Masani-settîge mânya-dayâ-parange hrid-râgade nêsaṇu-nêlanu vullinam îge
4. manôrathangaḷa || mangalamam mâḍuge Jayasinga-nripange negardd Emma-yanûrâ dêvam guṇanidhi Kâmagâ-

5. vudaṅg intī nēlanu yina-vuḷḷannevaram || svasti samasta-bhuvanâśraya śrī
prithvī-vallabham Kaḷachuryya-kuḷa-mahā-bhūsha-
6. na bhujabala-chakravartti mahārājādhirājan enisi | para-bhūpālakaram
palañchaledu dōrvvikrāntadim tyāgadim
7. nerad artthi-prakarakke māḍi mudamaṁ kārūnyadim kādu tatsaraṇāyātar-
an ātma-satya-guṇadim maryyādeyim-
8. dālvan ādaradim Kuntala-chakravartti Vijayādityam mahi-chakramam ||
tat-pāda-padmōpajīvi || negaḷe jayam pogale ja [gam]-
9. mige tann-aḷavaliya Bommayyam pālīsuvaṁ pālīsuvaṁ negarddi Banavase-
nāḍam digibham-barav aiyde kīrtti-lateyūṁ śrīyūṁ
10. nata-nripālaru bēḍe paññchaled-artthaman artthigittu sāmadi
Ādirāja-mahimam prati-pālīsuvaṁ niranta-
11. Banavase-nāḍaṁ ādame Kadamba santati Sōvidēvan atyanupama-
vikramam negaḷe tanna samunnata-kīrtti dhātriyolu ||
12. Banavase-dēśadoḷu negardda Nāgara-khaṇḍadoḷ sāram ādud ā jana-padadoḷu
virājisuva keyvoladim vanadim taṭākadim
13. [va]naruba-shaṇḍadim balasi nāḍe manaṅgolip Emmanūr ilā-jana-janitā-
nurāga-vibhavōdayam akshata-saukhyā-sampada
14. para-hita-charitam satyābharanam Dhaniada-Chārudatta-samānam nira-
vadyan ēmbaṇṇipare Māṇika Kēti-setṭiya
15. jagadoḷu || jala-nidhiyolu hima-dhāmam kuḷa-giriyolu simha vogevavol
ogedam nirmala-kīrtti Kēti-
16. [se] tṭige lalitākṛiti Yemmanūra Kāma-gavunḍam | dharmmada kaṇi satyada
nidhi permmeya nele bhōgadāgaram vijaya
17. varmmam Kāma-gāvunḍam nirmalaṭatara-kīrtti vikramālan-
kāram | saraṇārtthi-braja-rakshaṇakke vinayakk ārppinge kūrppinge
18. dēva-dvija-rāja-pūjeg asakrin-nōṭakke kūṭakke durdhara-vīraugha-jayakke
pōlipode
19. tadanantaram ā mahāpurusham Kāma-gāvunḍam śrī Rāmēśvara-
dēvālayada jīrṇnōdhārakkam nitya-pūjegam nitya-nivēdyakkam
20. śrīmach Chālukya-chakravartti Jagadēkamalla-dēva-varshada sāsiradeppa-
ttaneyā Prabhava-saṁvatsarada Paushya-māsad Amāvāse u-
21. ttarāyaṇa-sankramaṇa-vyatipāta-Sōmavāradandu Balakereya modalēriya
kelage sāyira-marada
22. aḍakeya-tōṭa sahita nēlanam dhārā-pūrvakadin ittan udārateyim
.
.
. māṅgaḷa mahā śrī śrī śrī

Translation.

Obeisance to Śambhu. May Śiva, who is made of the eight elements and gods, namely, the sun, the moon, water, the yogi, the fire, the earth, the air, sacrificer, and who is the protector of the world, grant all hearty desires to king Jayasinga and also to Maṇiśeṭṭi of generous heart as long as the sun and the earth last. May the god of Emmanūr confer blessings on king Jayasinga and the virtuous Kāmagavunḍa as long as the earth lasts.—

Be it well. The refuge of the universe, prithvīvallabha, a precious gem of the Kaḷachurya family, a sovereign of strong arms, entitled to the title mahā-rājādhirāja, a slayer of hostile kings with the might of his arms and a benefactor to the band of men seeking his favour, a true and honourable protector to those who seek refuge in him, king Vijayāditya, king of Kuntala ruled the earth.

A dependent at his lotus feet : Bommayā was ruling over Banavāsi-nāḍu with success, and approbation of the world, his fame for good rule and prosperity having spread to the elephants in cardinal points and the sky. While Sōvidēva of Kadamba

family, king of Banavasi, bestower of immense wealth at their request to kings bending before him, as glorious as ancient kings, unrivalled in his valour, was ruling with fame spread over the whole universe :—

In the country of Banavase, the most prosperous part was Nāgarakhaṇḍa. In that tract, shining with wet fields, forests, tanks, and lotus flowers was Emmanūr the prosperity of which kindled desire in the heart of mankind on earth and was imperishable. Who can describe the spotless character of Māṇika Kētiseṭṭi, who was bent on doing good to others, whose only jewel was truth, who was equal to Kubêra, lord of wealth and to Chârudatta. To him was born Kāmagavunḍa of beautiful form, like the moon out of the ocean, like a lion out of Kula mountains and whose fame was pure. A mine of virtue, an abode of truth, source of greatness, a house for enjoyment,..... was Kāmagavunḍa of spotless fame having power as his ornament, unrivalled in offering protection to those seeking refuge in him, matchless in modesty, in valour, friendship, and in the worship of gods and Brahmans, of unique beauty and power enough to conquer even invincible men.

This eminent person Kāmagavunḍa with a view to make provision for the repairs of the temple of Rāmêśvara, for the daily worship and the daily food-offering in the same temple, on Monday with Vyatipâtayôga, the day of winter solstice and of new moon, of the month of Pushya of the cyclic year Prabhava, in the year 1070 of Châlukyachakravarti Jagadêkamalla, made a generous grant with the pouring of water of the plot of land with the garden of 1000 arecanuts under the first sluice of Balakere. Peace.

Note.

The date corresponds to Monday, 10th January of A. D. 1149. But the year is however Vibhava, not Prabhava, and falls in the reign of Châlukya king Jagadêkamalla.

80.

On a viragal near the same temple of Emanûru Paramêśvara in the boundary of the village Hirechanti.

Size 3'—6'' × 2'—9''.

Kannaḍa language and characters.

1. ôṃ namah Śivâya svasti śrīmatu Kaḷachuryya-
2. bhujabaḷa-chakravartti Râya-murâri Sô-
3. vidêva-varshada 18 neya Dundubhi saṃvatsara-
4. Āśvija bahuḷa 13 Ādivâradandu
5. Ennegêriya Haruva Bammî-
6. seṭṭiya magaṃ Sôvisetṭiy âvûra
7. tuṟu-huyiloḷu kâdi palaram kondu
8. sattu sura-gaṇikeyarol kûḍidaṃ âta-
9. na tammaṃ kalla nilisidaṃ mangala mahâ śrī

Note.

This records the death of Sôvisetṭi, son of Haruva Bammiseṭṭi of the village Ennegêri while fighting with enemies who had attacked the cattle of the village on Sunday 13th lunar day of the dark half of Āśvija of the year Dundubhi, 18th year of the reign of Kaḷachurya king Râya Mûrâri Sôvidêva. The viragal stone is stated to have been set up by the younger brother of the dead hero.

On a 2nd viragal set up near the same temple in the boundary of the same village Hirechavuti.

Kannaḍa language and characters.

1. ôṁ namah śivâbhyâm sânuharâbhyâm namas tunga-śiraś-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârambha-mûla-stambhâya Śambhavê | śrīmat Kaḷachuryya - - nija-bhuja-baḷa-Tribhuvana-malla-
3. dēva-varshada 11 neya Vyaya-samvatsarada Chaitra-ba Ādivāradandu Giṇṇalaguṇḍiya
4. kōṭeyam Gutti maṇḍalika Bammarasanum Virarasanum mutti kâdidalli Hoysana-maṇḍa-
5. ḷika balpinge hōgadiral upāyadiṁ horavaṇṭisida samayadoḷu Śambhavê namah
6. parahita-charitam chalita-parōpakārârtham Īśvarapādâmburuhaika-bhṛin-gan ena-
7. lār ddorey-ādark Kētamalla-setṭiya guṇadoḷ champaka | karighaṭeyam turanga-chayamam
8. narasadbhaṭa-kōṭi-yūthamaṁ Surapati Havyavâhana Kubêra Naravâhana-vendu vairi-sangara-ne-
9. vadinde dēva-chayamaṁ kared ivanenalke baṇṇi-
10. sal pariṇate-virddan āvan avanî-taḷadoḷ kali Kētamalla-setṭiyâ

Note.

After the usual stanza praising Śambhu, the inscription records that Bammarasa, maṇḍalika of Gutti along with Virarasa laid siege to the fort of Giṇṇalaguṇḍi on Sunday in the dark half of the cyclic year Vyaya, 11th year of the Kaḷachurya king Tribhuvana-malladēva and that the Hoysanamaṇḍalika (the Hoysala governor), not resorting to force of arms, drove out the besiegers by some stratagem and that a warrior named Kētamallasetṭi, devotee of god Śiva died in the siege after slaying many elephants, horses and warriors on the side of the enemy.

A copper plate grant of Basavalingappa, gaṇḍa of Nandināthapura dated śaka 1690 in the possession of Sōmaṇṇa of the same village Hirechavuti in the same Hobal; of Ānevatti.

Two Plates : Kannaḍa language and characters.

1 Plate (Front side)

1. nir-vighnam astu namas tunga-śiraś-chumbi-
2. chandra-châmara-châravê trailokya-nagarârambha
3. mûlastambhâya Śambavê svasti śrī jayâ-
4. bhyudaya nṛipa-Śālivâhana-śakavaru-
5. sha 1690 neya pravartamâna-Sarava-
6. dhârinâma-sam || rada || Mâga śu 7 ya-
7. lu śrīmatturu-Nandināthapurada
8. gaṇḍaru Basavalingappanavaru Chau-
9. ṭi-grāmadalu yiha hosa-vakkalu
10. Sōmappanavarâ adhidēvateyâda
11. Parasivamûrtti-saddharma-svarûpa-
12. nâda śrī-Koṭṭûra-Basavêśvarana ga-
13. dige dipârâdhane bagye barsi koṭṭa

14. bhûdâna-paṭṭe krama-ventendare naṃ-
15. ma gauḍummaḷi-svâsti-bhûmiyallu
16. gandaragâni gade l dara vaḷage yi-
17. mmânada gade yidakke saluva maneda-
18. ḷa hittilu tippeguṇḍe hakkalu saha-
19. vâgi silâ-sthâpana-mâḍisi-koṭṭu yidhêve
20. yi-bhûmiyalu yidantha nidhi-nikshê-
21. pa yēnuṇṭâddannu anubhavisikoṇḍu
22. bâhadendu namma putra-mitra-jnâti
23. bândhavaru yivâdi-guru-sahô-dara-
24. ru muntâdavara anumatiyim-
25. da barasikoṭa bhûdâna-paṭṭe nimage
26. jala-sthâpane mâḍisi idêve nimma san-
27. tâna-pâraparyeyâgi âchandrâ-
28. rkka-sthâyigaḷâgi anubhavi-
29. sikoṇḍu bahaden-
30. du barsi

(Behind this plate there is a separate inscription)

(2nd plate front)

31. koṭa bhûdâna-paṭṭe yidakke yi-va-
32. ruśadârabhyâ adara-aḷavilu gu ||2||
33. Virôdhi saṃ rakke 1½ yi pramânada-
34. lu cheḍa aḷatili aruvarushadoḍa
35. antu aḷate tumbida maicheru l ra
36. vige ga || mûru honna tettukoṇḍu
37. baruvudu yendu barasikoṭa bhû-
38. dâna paṭṭe l ślôka || sva-dattâd dvi-
39. guṇaṃ puṇyam para-dattâ-nupâla-
40. naṃ para-dattâpahârêṇa sva-
41. dattam nisphalaṃ bhavêttu yidakke sâkshi
42. Tôri Kenchaṇṇana sâkshi
43. Meṇasinahâḷa Singayana sâkshi
44. Bairanahaḷli Giryappana sâkshi
45. Kaṃmâra Viraṇṇana sâkshi
46. yint ivara sanmatadinda baradâ-
47. ta Śânabôgara muttallika Na-
48. rasappana svadastûra baraha
49. Basavalingaya-dêvara sva-hastadi-
50. ndâ barakoṭṭa bhûdâna vopita.

Note.

This records the gift of a plot of land for the purpose of keeping a light at the gadige (tomb) of Koṭṭûra Basavêśvara to Sômappa, the worshipper of the gaddige by Basavalingappa, gauḍa of the village Nandinâthapura on the 7th lunar day of the bright half of Mâgha in the cyclic year Sarvadhâri, Śaka 1690. The date corresponds to 13th February A. D. 1769 and is not verifiable.

On the back of the 1st and 2nd plates of the above copper-plate grant.

I (back.)

1. râ | Kottura-Basavésvara-dêvarige-
2. dipârâdhanege kottudu yi-dêvara
3. putra-santânarâda chi Sômapanava-
4. rige kaiyallu Sarvadhâri-nâma
5. sam || rada Mâga ba 13 Guruvâra-
6. dallu râ | nâdigaru Kâlapanava-
7. ru râ dêśâyi-Bhishtapanava-
8. ru purada gaudaru Basavalin-
9. gaiyyanavaru nâvu namma um-
10. baḷi bhûmivolage gandakoni
11. hola hakkallu manige saha nâvu
12. yallavaru kuśaladimda stirasthâ-
13. mâḍi kalla naḍisi kottidhêve mê-
14. lâgi yi bhûmige jôḍi ga || 2 ||
15. pramâṇadallu urantatakke aḷa-
16. vi 6 pramâṇadallu mâḍidallu yi ho-
17. lakke aḷavi tumba tanaka ga || 2 ||o
18. pramâṇadallu munde paṭṭe-paḷigi yê-
19. nu yillavendu barakottadu ballagi-
20. munde aḷavi tumbida hiḍe munde
21. jôḍi ga || 2 || paṭṭe ga || 2 ||o am-
22. ttu ga 1 ||

II (back.)

23. aksharadallu mûru-honnanu yi-
24. pramâṇadallu munde yâvudu-
25. yêṇayillavendu yi-pramâṇa
26. munde tettukoṇḍu sukhadalli bada-
27. ka-mâḍikoṇḍu yihodendu
28. barakotta kkalla kagadavu yidake
29. sâkshi Tori Kenchaṇṇana sâkshi Chittana
30. haḷagi-Giriyaṇṇana sâ-
31. kshi | Menasinahâḷa-Niṅga-
32. ṇaṇa sâkshi | kammara-Viraṇṇa-
33. na sâkshi | initivara samma-
34. tadinda baradâta Sônakalla
35. Varasivayana suhasta-bara-
36. hau Basavalingadêvaru va-
37. pitta.

Note.

This inscription engraved on the backside of two plates of the previous number contains another grant of land for the same purpose by Nâdiga Kâlappa, Dêśâyi Bish-tappa and Basavalingaiya to the same person on Thursday 13th lunar day of the dark half of Mâgha in the same year Sarvadhâri.

84.

On a stone lying in the backyard of Išvara temple in the same village Hirechauṭi.

Size 3'—6" × 1'—6".

Kannaḍa language and characters.

1. Kara-samvatsara Jyeshṭha-ba-
2. hu 1 Ādivāradaḷu Kan-
3. daḷiya Honnagaḍan Āraḍi
4. Dēsigāvunḍana-āḷu yu-
5. ddhadalu Śivalôkake sanda
6. vira bāndhava.

Note.

This records the death in battle of a warrior (name not given) who was a servant of Honnagaḍan Āraḍi Dēsigāvunḍan of Kandaḷi on Sunday 1st lunar day of the dark half of Jyeshṭha in the year Khara.

85.

On a stone near the house of Madârsâbi in a garden belonging to the same village Hirechauṭi.

Size 3'—6" × 1'—3".

Kannaḍa language and characters.

1. śrī Śivāya nama | namasa-tun-
2. ga-śira-chumbi-Chandra-chāmara-
3. chârave trayi-lôkya-nagarâ-rambhâ-
4. mula-stambāya Svayambhuvê śu-
5. bham astu svasti śrī jayābhyudaya-Salivâ-
6. hana-śakha-varusha 1646 ne Krôdhi
7. Śrâvaṇa-bahuḷa-Panchami-Sôma- . .
8. dandu Guttaḷada Mânika-Kâḷaga-
9. uḍarâ Lingapagaḍaru samarpi-
10. sida umbaḷi oḷḷe holanu Ma-
11. dapagaḍaru ūḷigada nama
12. Kanchapage daya-
13. pâlisidru

Note.

This records the gift of a plot of dry land to Kanchapa, a servant by Lingapagaḍaru, (son) of Mânika Kâḷagaḍa of Guttaḷa on Monday 5th lunar day of the dark half of Śrâvaṇa in the cyclic year Krôdhi, 1646 of Śâlivâhana era. The 5th lunar day of the dark half of Śrâvaṇa in the year Krôdhi, Śaka 1646 coinciding with A. D. 1724 falls on Wednesday (July 29) and not on Monday as stated in the inscription.

86.

On a stone lying under a tamarind tree in the backyard of Sômaṇṇa's house in the same village Hirechauṭi.

Size 3'—0 × 2'—6".

Kannaḍa language and characters.

1. namô Vitarâgāya | śrīmat-paramagaṃbhīra-syādvādâ-môgha-lân-
2. chhanam jiyât trailôkya-nâthasya śâsanam Jina-śâsanam | sâgara-vâri-vêshṭita-samasta-

3. dharāramanī-ghana-stanābhōga-vidembinam vidita-vistṛita sāratarāgrah-
āradim
4. Nāgarakhaṇḍa-patra-parivēshṭanadim jana-nētra-putrikā-rāgaman ittu
māndude manas-su-
5. khadam Banavāsi-maṇḍalam ! Nāgarakhaṇḍam Banavāseg āgirkkum bhū-
shaṇam-bolu
6. . . . gire-bāgi meṛegum nāgalatā-pūgavanadin eseva tave som
7. . . . Nāgarakhaṇḍa sāgaramāge tōrppu
8. . . . sukhak imbāgi ge meṛevudī nanujanā . .
Sēṇiṣeṭṭi
9. . . . basadiya māḍisidaru . int aṇṇatamṇamdiribbaru Śāntijinēśvara-
10. basadiyam māḍisi santōshadim santasadim paḍedard dharā-
chandra
11. guṇa-vārdhiya paḍedu bāluttire pala-kālam
purusha-nidhi Nāga-
12. seṭṭi tannaya pempim deṣevallāraṣiya-kkanumata matam
13. paḍedu sukhadim bālṽvudu svasti śrīman mahā-maṇḍalēśvara arirāya-
14. vibhāḍa Agali bhāshege tappuva-rāyaragaṇḍa chatussamu-
15. drādhīpati śrī-Vīrabukkarāya-mahārāyaru rājyam-geyyuttumi . . Vi-
16. rōdhi-samvatsara-Kārtika-śuddha tadige vara dēvara ni-
17. . . . Chandraguḍḍigaḷumappa Śāntinā-
18. tha-dēvara amṛitapaḍi nandādīpa
19. keṛeya keḷage gadde kha 4
20. yī dharmmamam pratipālisu
21. Vāraṇāsi Kurukshētra
22. kavileya
23. pātakan akku śrī Śāntinātha.

Note.

Many of the letters in this inscription are effaced. This records the construction of a basadi to Śānti Jineśvara, one of the 24 Tirthankaras by Nāgaseṭṭi and Sēṇiṣeṭṭi of prosperous Banavāsi and of a grant of wet field of the sowing capacity of 4 khaṇḍugas for keeping a light before and offering food to Śāntinātha on the 3rd lunar day of the bright half of Kārtika in the cyclic year Virōdhi during the reign of Bukkarāya, king of Vijayanagar (titles enumerated). This inscription ends with the usual imprecation.

87.

On a stone set up near the temple of Dyāmavve on the site of a ruined village close to the same village Hirechantī.

Size 4' × 2'—9".

Kannaḍa language and characters.

1. namas tunga -śiraś -chumbi- chandra-chāmara- chāravē | trailōkya-
2. nagarārambhā-mūla-stambhāya śvayambhuvē svasti śrī
3. Sālivāhana śaka varusha 1638 neya Durmukhi-sam-
4. vatsara Āsvīja su 1 lu śrīmatu Dēsāyi Guttaḷa-
5. da Hanumanta-gauḍaru sukhadinda rājyava-
6. n āḷuttiralu 1626 neya Tāraṇa sam | Chaitra ba
7. 5 lu barasida nirūpa Huraḷipaṭṭaṇada sime-va-
8. ḷagaṇa Hiriyachavuṭiya Chennabasavagaḍara maga
9. Vīrapagaḍarige kuduredāṇi teṛuva bhūmivaḷage pālisi koṇḍaddu ga 3
10. varaha yidakke sthaḷa . . . mēḷaṇa hola . || 2 ||

Note.

This records the deduction of 3 varahas from annual rent payable on the land reserved for the maintenance of horses. The plot of land on which this deduction was made is a field bearing some name effaced in the inscription and yielding a produce of half a candy granted by the illustrious Dêśāyi Hanumantagaṇḍa of Guttaḷa to Virapagaṇḍa, son of Chennabasavagaṇḍa of Hiriya Chauti in the district of Huruḷipattana. The stone inscription is said to be a copy of the nirūpa which was written on the 5th day of the dark half of Chaitra of the cyclic year Tāraṇa, Śaka 1626, the date of the stone inscription being 1st lunar day of Āśvīyujā of the cyclic year Durmukhi, Śaka 1638 (September 5, A.D. 1716) when Dêśāyi Hanumantagaṇḍa is stated to have been ruling the land.

88.

On a mâtikal stone set up in front of Hanumân temple in the village Chikka Chauti in the same Hobli (Ānavatti).

Size 6'—0' × 1'—3''.

Kannada language and characters.

1. svasti śrīman-mahā-maṇḍalê-
2. svara rājādhirāja rājaparamê-
3. svara Harihararāyana rājyôdaya-
4. da śaka 1321 neya Kshaya-samva-
5. tsarada Vaisāka su 8 Sô śrīmatu
6. śrī vaḍḍavyavahāri Bammiseṭṭiya ma-
7. ga Pôchidêvanu Kêtamalla
8. Kuntaladeśada Gavuḍinâḍa Tavuṭi-
9. ya mêle bandu heṇḍir-uḍe-
10. . . . vâga kâdi sattode âtana sati Vijaya
11. . . . mahâsati-yâḍaḷu
12. śrīmatu Bammagaṇḍana maga
13. Mâda gavuḍa mâḍisida
14. madavaḷige-kalu neḍisidu mangala
15. mahâ śrī śrī

Note.

This is a *sati* stone recording the *sati* performance of Vijayabbe wife of Pôchidêva, son of Vaḍḍa Vyavahāri (chief merchant) Bammiseṭṭi in consequence of the death of Pôchidêva in a fight caused by the advance of Kêtamalla into the village Tauti, in Gauḍinâḍ in Kuntaladêśa, molesting the women of the place. This stone called madavaḷige-kalu was set up by Mâdagauḍa, son of Bammagaṇḍa on Monday 8th lunar day of the bright of Vaiśākha in the year Kshaya, Śaka 1321 during the reign of Harihara II king of Vijayanagar. The śaka year 1321, A.D. 1399, coincides with Pramāthi and not Kshaya as stated in the grant.—The 8th lunar day of Vaiśākha in Śaka year 1321 fell on Monday 14th April 1399 A. D.

89.

On a stone set up in the field of the village patel at a distance of one mile from the same village Chikka Chauti.

Size 2'—6'' × 1'—3''.

Kannada language and characters.

1. Virôdhikṛitu saṃ Vaiśâ-
2. ka ba l śrīmatu Chika Chau-

3. ti Gaṇḍa Basappage Dēśāyi
4. Guttaḷa Lachapagaṇḍaru barasi ka-
5. ḷubisida viniyārtha adāgi Cha-
6. vuṭi komballi gadaḷavāgidāga
7. ninu namma makkaḷa mariyāgi kâ-
8. du kaṭikoṇḍidda kâraṇa ninna
9. mēlaṇa dayadinda Chikkachavuṭili
10. sattige-mānyā ayidu varahâ-
11. na holana pâlisi koṭṭevāgi
12. ninu ninna makkaḷa makkaḷa pāraṇ-
13. pariya anubhavisikoṇḍu baru-
14. vudu śrī śrī.

Note.

This records the grant of a dry field of the annual value of 5 varahas in the village Chikkachauṭi to Gaṇḍa Basappa of the same village as *sattigemānya* by Dēśāyi Guttaḷa Lachapagaṇḍa in recognition of the services the donee had rendered by protecting the children of the donor during an attack of the village Chauṭi by enemies. This stone seems to be copy of a letter written to the donee. It is dated 1st lunar day of the dark half of Vaiśākha of the year Virôdhikṛit. The date is not verifiable.

90.

On a stone set up in a lane in the village Enṇekoppa in the same Hobali of Ānevatti.

Size 2'—9' × 1'—9".

Kannaḍa language and characters.

1. namas tunga-śiraś -chumbi- chandra-chāma-
2. ra-chāravê trailôkya-nagarâraṇbha-mû-
3. la-stambhāya Śambhavê svasti śrī jayābhyu-
4. daya nrupa-Śālivāhana-śakha va-
5. ruśa 1628 neya Pārththi-
6. va-samvatsarada Jyêshṭha śu llu
7. śrīmatu Dēśāyi Guttaḷada
8. Hanumantagaṇḍaru sukhadinda
9. rājyavan āḷuttiralu Tāraṇa-samvatsara-
10. da Puśya ba 9 llu nirûpa Huruḷi-po-
11. ṭṇada sime-voḷagaṇa Kopada Mari Basapagaṇḍa-
12. rige kudure-dāṇi-bage teruva bhûmi voḷa-
13. ge pâlisi-koṇḍadu ga 3 vara-
14. ha yidakke sthala kallu-maṭṭe-hola bīja-
15. vari kha || 2.

Note.

This is similar to No. 87, the only difference being that the donee is here named Kopada Mari Basapagaṇḍa and the date of the inscription is the bright half of Jyêshṭha in the cyclic year Pārthiva, Śaka 1628 and that the date of the nirûpa is 9th lunar day of the dark half of Pushya in the cyclic year Tāraṇa. Pārthiva is however equivalent to Śaka 1627 (A.D. 1705).

On a stone standing in the backyard of the house of Mallikârjunagaṇḍa of the village Enṇekoppa in the same Hobali of Ānevaṭṭi.

Kannaḍa language and characters.

1. svasti śrī Sukla-samvatsarada
2. Mārgasira suddha 13 lu sāmantā-
3. dhipatī Bammeyanāyakaru parise-
4. ya mēle bandāga Dēvayana maga
5. Haragāvuṇḍa palaran iridu
6. surasatiya
7. kuyidaru
8. yanu

Note.

This is a viragal set up to commemorate the death of Haragāvuṇḍa, son of Dēvaya, after slaying many in a fight with Bammaya Nāyaka and his followers, when they made an attack on a religious congregation. (*parise*).

On another stone in the same place.

Size 1'—6'' × 1'—2''.

Kannaḍa language and characters.

1. svasti śrī Siddhēśvara-devara keyge anyā-
2. yavaṃ chintisidange Ganageyalu
3. sâyira-kavileyumaṃ Brâ-
4. mhaṇarumaṃ konda pañcha-mahâ-
5. -pâpada lôkakke
6. hôharu

Note.

The inscription is a proclamation stating that the field on which the stone stands is the property of god Siddhēśvara and cursing those who misappropriate it.

On a stone under a tamarind tree in the village Kammanahalli, in the same Hobali.

Size 5'—0'' × 2'—6''.

Kannaḍa language and characters.

1. śrīmat paramagambhira-syâdvâdâmôgha-lâṇchhanam jīyât trailôkya-nâthasya śâśanam Ji-
2. śrīmatī Mûla-sangha sanghodbhave
śubhê-Deśigaṇê.
3. syâdvâdâri-nagâśani kaivalya-janmâvanih
4. bhayachandra-karuṇâ Kaliyugê
5. Bullapa sôbhatê
6. Jinapada-sêveyo! uchita-dânadoḷu yintu sukha.

7. Jinêśvara-nâma manadol Bullapam
8. Prabhava-samvatsara dēvāla
9. mādīsi . . (ā) hāradānakkam.

Note.

This is a Jaina inscription containing 9 lines in each of which many letters are effaced. It seems to record the construction of a temple in the year Prabhava by Bullappa and of provision made for food-offering for the god set up in the temple.

94.

On a 1st vīragal set up in front of Śiva temple in the same village Kammanahalli.

Size 3'—0" × 1'—6".

Kannāḍa language and characters.

1. svasti śrīmatu Viraballāla-dēva-
2. varshada Krôdhana-samvatsarada Chai-
3. tra su 10 Brihavāradandu śrī-
4. matu . . . Bēḍara gaḍa
5. Bīramagaḍi mahā-satiyā-
6. ḍaḷu mangala śrī śrī.

Note.

This is a stone set up to commemorate the sati performance of Bīramagaḍi, wife of gaḍa (name effaced) of the tribe of Bēḍas on Thursday 10th lunar day of the bright half of Chaitra of the cyclic year Krôdhana during the reign of the Hoysala king Vīra Ballāla.

95.

On a 2nd vīragal in the same place.

Size 3'—0" × 1'—6".

Kannāḍa language and characters.

1. svasti Śukla-samvatsaradandu . . Sēna-kuḷa-tiḷaka
2. nālprabhu Yēchagavunḍa
3. kaḷḷaru kombāga kaḷḷaran iḷidu
4. svargake sanda ātana madavaḷige

Note.

This also records the sati performance by the wife of Yēchagavunḍa, an ornament of Sēna family and chief of some nāḍ, on his death in a deadly fight with robbers.

96.

On a fragment of stone lying in the Kuṇikeppara forest in the same Hobali of Ānavatṭi.

Size 2'—9" × 1'—6".

Kannāḍa language and characters.

1. svasti samadhigata-pancha-mahā-śabda mahā-maṇḍa-
2. lēśvara Banavāse-puravarādhīśvara
3. Madhukēśvara-dēva-pādārādhaka śrīmatu

4. Rêchadêva âlu
5. halabara kondu turuvam magulchi mârvvala-
6. vam taṭṭiridu meredu suralôka-prâptanâda âtana
7. makkaḷu Dommayya Kallayyamgaḷu kalla nilisidaru mangala
8. mahâ śrî śrî.

Note.

This is a memorial stone set up by Dommaya and Kallayya, two sons of to commemorate the death of their father (name effaced) in a cow-raid during the reign of Rêchadêva, worshipper of god Madhukêśvara, and lord of Banavâsi, entitled to five drums (titles indicating a feudatory Kadamba king).

97.

On a fragment of stone lying in a tank close to Ānjanêya temple in the village Hanche in the same Hobli of Ānevaṭṭi.

Size 2'—6" × 1'—3".

Kannada language and characters.

1. svasti śrî prithvivallabha mahâ-râjâdhirâja-paramêśvara pa-
2. rama-bhaṭṭâraka Satyâśrayakuḷa-tiḷaka Châlukyâbhara-
3. ṇa śrîmat Tribhuvanamalla-dêvara vijaya-râjyam u-
4. ttarôttarâbhivridhi-pravarddha-mânam â chandrâ
5. baram saluttumire geṇya śrîmatu
6. Perggaḍe Boppadêvam Hanchiya mutti kâdutti-
7. ralu Râmiseṭṭi bandu kâdi
8. palaram kondu suralôkake sandam jitêna
9. labhyatê surânganâ
10. kâye kâ chintâ maraṇê raṇê.

Note.

This is a memorial stone set up to commemorate the death of Râmiseṭṭi in a war with the illustrious Perggaḍe Boppadêva when he besieged the village Hanchi during the reign of the western Châlukya king Tribhuvanamalladêva. The inscription ends with the usual verse in praise of battle.

98.

On a stone behind Ānjanêya temple in the same village Hanche.

Size 3'—6" × 2'—6".

Kannada language and characters.

1. svasti śrî Satyâśraya-kuḷatiḷaka
2. Tribhuvanamalladêvara
3. târambaram sa
4. ya magam Bettige Sivayyam vyavahârake hôha-
5. lli Kaḍahada dâriyalu kaḷḷaru bandu
6. tâge taṭṭiridu suralôka-prâptanâda.

Note.

This is a vîragal commemorating the death of Bettige Sivayya who died in fighting with robbers, while going on his way to some place for trading purpose during the reign of Châlukya king Tribhuvanamalla.

On the first stone set up in front of the same temple.

Size 4'—0" × 1'—8".

Kannada language and characters.

1. svasti śrīmatu Kaḷachuriya-bhujabaḷa-
2. chakravartti Tribhuvanamalla Bijjaḷadēva-varisha-
3. da 11 neya Vyaya-samvatsarada Āshāḍha suddha
4. chaturdaśi Maṅgaḷavāradandu Hancheya
5. Bammiseṭṭiya magam Madiga Haryammarasaru
6. muttiralu kaḷḷanāyaku bandu tāḡidandu nūki
7. svāmi vesadi alagam kitt āḷdana kādu kon-
8. du taḷṭiridu suralōka-prāptan-āda.

Note.

This is a memorial stone commemorating the death of Madiga son of Bammiseṭṭi of Hanche, at the hands of robbers, on Tuesday 14th lunar day of the bright half of Āshāḍha in the cyclic year Vyaya in the 11th year of the reign of Kaḷachurya king Tribhuvanamalla Bijjaḷadēva.

100.

On a 2nd stone at the same place.

1. paḍeyode Boppam tanna kudure nelavūri
2. Bandaneya yodeya sūregonda
3. puyyala kēḷdu kali nillade paridu tāḡida Hancheyarjunan āḡaḷu
4. maled-ari malla-yuddhadalu Bāḡuḷiḡara Gauḍa-
5. maya taḷudiridu bidda Mallayam nalinalidu-
6. yid achharasiyar āḡaḷu || svasti śrīma-
7. ch Chāḷukya Vikrama varuśada 5 neya Prajāpati-sam-
8. vatsarada Puśya baḡuḷa dasami Guruvā-
9. radandu suralōkakke sārīdam.

Note.

This is a memorial stone set up to commemorate the death of Mallaya in a *mallayudha* with Bāḡuḷiḡara Gauḍamaya on Thursday 10th lunar day of the dark half of Pushya of the cyclic year Prajāpati in the 5th year of Chāḷukya Vikrama Era, when Boppa, an Arjuna of Hanche left his fallen horse along with his army and marched alone on hearing the noise made by the enemy while plundering the village Bandane. The figure 5 in the inscription may be a mistake for 15 and 15th year of Chāḷukya Vikrama era (1091 A. D.) corresponds to Prajāpati.

101.

On a stone set up in grant of Durgā temple near the village Hire Māḡaḍi.

Size 4'—3" × 2'—3"

Kannada language and characters.

1. svasti śrīmach Chāḷukya-Vikrama-varisha
2. samvatsara Mārggaśīra vāradalu
3. Mēlāḷa

4. ya Bêdanâyakaru guḍḍaman êri hôhâga
5. Andige Mâdayan iṛiye sattu sura-lôka
6. śrîmatu Giri . . .
7. Nâchiyaṇa . . . nilisîda mangaḷa ma-
8. hâ śrî śrî.

Note.

This records the death of Andige Mâdaya in fighting with the Bêḍas while they were ascending a hill. Giri Nâchiyaṇa is stated to have set up the vîragal in memory of his valour. The inscription is dated in Châlukya Vikrama era but the number indicating the year is effaced.

102.

On a stone standing in a wet field near the village Gangavalli in the same Ānevatt Hobli.

Size 2'—3" × 1—0".

Kannaḍa Language and characters.

1. ūra mahâjanaru
2. Śôbhakṛitu samva-
3. charada Mâga śu 5 lu
4. śrî Āślâyana-sû-
5. trada Kâśyapa-gô-
6. trada Mariyapabha-
7. tṭarige umbali ko-
8. tṭadu yidake tapidavaru
9. tâyige tapidavaru śrî

Note.

This records the gift of some land as *umbali* to Mariyappabhaṭṭar of Āśvalâyana sūtra and Kâśyapagôtra on 5th lunar day of the bright half of the year Śôbhakṛit by the mahâjanas of the village. The usual imprecation follows. The date is not verifiable.

103.

On a stone lying in a disused well in the jungle to the south of the same village Gangavalli in the same Hobli.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya śrî prithivî-vallabha mahârâjâdhirajâ-pa
2. ramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷatilaka Châlukyâbharana śrîma-
3. t Tribhuvanamalladêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamâna-
4. m âchandrârkkatârambaram saluttumire svasti yama-niyama-svâdhyâya dhayâ-
5. na-dhâraṇa-maunâ-nushṭhâna-japa-samâdhi-śîla-guṇa-sampannarū chaturv-
vêda
6. ta sakala-śâstra-praviṇa . . . yajña-dikshitarum satya-śau-
7. châchâra-châritra-niḷayarum (bha) ya-lôbha-durlabharum |
chatus-samaya-samu-
8. ddharanarum prabhu-mantrôtsâha-śaktitraya . . . bhitarum âśritajana
. . .

9. . . . bhivānchhita-phala-pradarum | śaraṇāgata-vajrapanjararum śrīma-
d anādiyagrahā (ra)
10. . . . nāḍa Jāgaḷeya prabhugaḷu samastaprajegaḷuvirddu svasti sa-
11. masta-bhuvana-jana-vikhyāta-pancha-sata-vīra-śāsana-labdhānēka-guṇaga-
ṇāṇkarum . . . Vīra Baḷam-
12. ju-dharmma-pratipālakarum bhadra-vamśô-dbhavaru Bhagavatī-
dēvi-labdhā-va-
13. ra-prasādarum . . . Ainûrvvargge
14. Śivapādasēkhara parabala-sādaka Telunga-vamśôdbhava prithviśvaranappa
Bīya Baḷe-
15. gārasetṭi śrīmach Chālukya-vikrama-varshada 2 neya Dundubhi
16. . . . kalla . . koṭṭa bhūmi

Note.

Several words in this inscription are effaced. The record belongs to the reign of Chālukya king Tribhuvanamalladēva (with the usual titles) and registers the grant of some land to the Five Hundred Vīra Baṇanjas (merchants) by Bīya Baḷegārasetṭi, a worshipper of God Śiva and a descendant of Telunga-vamśa in the presence of the prabhus and inhabitants (Praje) of the agrahāra village Jāgaḷe, who are described as observing yama, niyama and other yoga practices, well-versed in the four Vedas and all sastras and in the performance of sacrifices, abodes of honesty, purity, and character and unknown to greed, up-holders of the four religions, (Buddhism, Jainism, Vaishnavism and Saivism); possessed of the three attributes of royal power namely capacity to rule, to give advice and to carry on war with energy, liberal to dependents and defenders of those who seek their protection.

The date of the grant is given as the year Dundubhi, 2nd year of Chālukya Vikrama era. But the 2nd year of Chālukya Vikrama era is Pingala, A. D. 1077. The nearest year Dundubhi is A. D. 1082, five years later.

104.

On a stone lying near a rice field below the hill Giṇivāla in the same Hobli of Ānevattī.

Kannaḍa language and characters.

1. svasti śrī jayābhyudaya śaka
2. varusha 1374 nēya Āṅgīra-
3. sa-samvatsara Mārgasira a-
4. māvāse Ādityavāradandu śrīma-
5. tu Chandraguttiya gavuḍa-
6. ru Nellikoppada vūramun-
7. de gade o || o aḍake-tôṭa sahita-
8. vāgi tamma kula-svāmiya
9. nandā-dīpakkenḍu samarpisi-
10. daru idake tapidavaru tamma
11. tāyige tapidavaru śrī śu-
12. bham astu.

Note.

This registers the gift of a plot of wet land in an arecanut garden in the village Nellikoppa for lighting a perpetual lamp before their family god (not named) by the gaṇḍas of Chandragutti on Sunday the new moonday of Mārgasira in the year Āngira-sa, Śaka 1374 corresponding to Sunday, December 10 A.D. 1452.

105.

BOMBAY PRESIDENCY.

NORTH CANARA DISTRICT.

On a stone standing on the site of a Jaina basti close by Nagaragêri in Gêrsoppe, Honnavar Taluk.

Size 4'—6" × 3'—0".

Kannada language and characters.

1. śrīmat parama-gambhīra-syād-vādāmōgha-lāñchhanam | jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam || śrī Jambūdvī-
2. pa-madhyā-sthita-janasara . . . ramaṇa ravābhyamkrīta-śrīyar . . taddhara . . Jinapada-padma-bhṛīṅga . . stambhita . . jâyātā-pattanam-tyakta-pankam
3. . . Traividya-vallī . . muka sulabha rāramya . . sthita Jinēndra-pādayu-ga-padma-bhṛīṅgā samsā-
4. ra . . mābdhi . . teseda dudubhūn-narēn-
5. drah(?) tadiya-vamśōdbhava Mangabhūpō sāhitya-Lakshmī . . . bhābhātī Lakshmī Jinamandirēshu kāmam kāmīta-dāyakah kana-
6. ruṭ Kandarpa-sarva-priyāh kalyāṇa-kalanā-nanta śrī Manga-bhūpasya Jinēndra-pāda-dvaya-padma-gandha-mīlad-bhṛīṅgō bhavat santatam
7. tadiya-vamśa-sambhūtah Kēsavākhyah kshītīśvarah vaśīkarōti sahasā vandi-gēhēshu sampadam mupāsītum bhavatu tē gātram hi-
8. mādrīkritam | śrīmat Kēsava-bhūmi-pāla-charitam śrutvā stuvan kinnaraiḥ tōshā-kampita-śambhu-mauli-vīlasad-Gangā-tarangāspadam āśrayāśō dahatyāśu svāśrayam svatanātha sā (svīya tejasā)
9. Kēsavēndra-pratāpāgnih nāśrayam tāpayatyahō! Kēsavēndra-guṇān vaktum kōvā śaknōti paṇḍitah ākāśa-sthita-nakshatra-gaṇanā kēna muchyatē || Varddhamānānvayōdbhavē nirdhūtāśrita-
10. daridrē nijapati-niyamāntardhi-yute Honna-barasi visuddhātmiķe Ānevalige tilakam enikkum | ā- Honnabarasiyarasam śrī Haivanripam Jina-kramāmbuja-bhṛīṅgam bāhubala-nirjita-ri-
11. pu-bhūpam sāhasa-samudran abhinava-kāmam | tayōr abhūn nirmala-Jakka-barasī nutā suśīlā Jinabhakti-yuktā tañchōpayēme vara-Mangabhūpō jāmātri-varyō bhuvi Hai-
12. varājah anindād api nirgantum bhīravah khalu yōshitah Manga-bhūpāla-kīrtis tu kāmīnīvātī-langhinī tayōr abhūtām Jinanātha-namrau mātṛā punītā-khila-Jaina-la . . .
13. dhātrīva Haivaṇa-śrī . . . Mābalarasī samūrjitāhvānayutā suśīlā śrīman-namra-nīlīmpa . . . mauli-vīlasan-māṇīkya tsarpa-dyuti-pāda-padma-nakhara śrī Pārśvanā-
14. thēnatu kāmam Mangarasātma-jō gurugūṇa-śrī-Haivaṇākhyō bhavat . . Jaina-yōgi-nīkarar sāhitya-ratnākarar śrīmad Dhātru-nītambinīva nitarām nṛpālamkritā bhū-
15. mau bhūriguṇōja-bhāskara-lasat-pratyagra-bhāsānvītā kāmam Mangaripā . . . gurudayā-dēvī . . . śrī Mābalāmbā . . . sudhāsūti-dyuti pratyaham | kam |
16. ā-Mābalarasiyarasam bhūmīśa-vinamra-pāda Kēsavabhūpam Kāmāri-bhāsita-mastaka-sōma-dyuti-kīrti kō suralōkadā surataruvina guru-pha-

17. lamam meddu tṛiptiyillade suraruṁ dhareyōḷ bhūsurarādaru vara-Kēśava-bhūpa-Kalpabhūja-spriheyim bhāti . . . kirtyā śrī Kēśava-kṣhmāpatir-apa-
18. rāmbudhi-tiragā Jinapati-śrīpāda-padmānatā bhūmau bhāvi-Jinēndra-chandra-vilasach-chāritranu rāgodayā samsāra-sārodayā !
19. tryabdhya-gnyaika-samanvitē śaka-kṛite śrī Śārvarivatsarē Māghē mānita-pañchamī-tithi-yutē ! śrī saumyavāre site pakshe Ādirāja-vanitā Dharmābhīdhāne purē kāmam kārayati sma
20. Jakyabarasi Pārśva-pratishṭhām mudā ! anantaram ! Nagirada rāja Honnara-san anvaya-vārdhige chandram sale tām sogayipa Haive-bhūpanāḷiyam kalikālada
21. Karṇan embar i-jagadalu Mangabhūvarana bāndhave Tangaledēvi-nandanam nagemogadā Kalpabhūja Kēśavarāyanu kīrti-vallabham ! kam ! antā Nagirada rāja-
22. ra santānābdhiyōḷu Lakshmi-Mānika-dēvi-kāntan enip Āmbīrāyamge Kantu-vinantudayisirda Sangaripālam sangavidūra Kshēmapura-tirtha-Jinēndra-napāda-
23. padmakam Śanganajīyan ātmajanu Amba-mahīśana putra Sangamam tanna manamolvantī-dharmava māḍi pūrvadoḷ pingida dharmavella-
24. vanu pālīsidaṁ ravichandrarullinam ! ant ādharma-pratipālaka-nenipa śrī Sanga bhūpālam sukhadiṁ rājyam geyuttiralū yīḷeyōḷu yīḷeyōḷu Kuntal-anāḍu karam ranji-
25. se paśchimanāḍu dēśadoḷ kaḷave vāpī kūpa nadi-māmaranim panasīḷe bāḷeyim bāḷeyim baḷasikoṇḍu kōka-mithuna-modalāgiralalli yāravegaḷa naḍavoppu
26. vī puravan āluvan Ajjanripālan embavam ! Yirundūra-dhipati tām karamoppuva ādiyara-bāḷiyim karam esevanu Tammarasa yaḷiyam kīrti-
27. vettaṁ ā Tammarasam ! ā Tammarasan-agraḷeya tanūjam dhare-yōḷ Irumdūra bhūśura-nuta Kallarasan-anuḷe Tangadēvige varanenipa Haiveyarasana vara-putram Pa-
28. dmanarasa Jaina-pada-bhaktam ! ā-Padmaṇṇarasānū ātanagraḷe Jakkaladēviya tande Haivaṇṇarasaru Pārśvatīrthēśvara māḍida-nityapūḷe-
29. āhāradāna-modalāda (vu) mellavam purō dige salisi munnina dharmavellavam neṛemāḍi baḷikka tannoḷu sannuta-buddhi putṭe Jinēndran abhishēkavu nitya-pū
30. janam munnesevanna-dāna-modalādavanuṁ piridāgi māḍi tṛiptiyindolīdu Padmarasam mige koṭṭa vṛittiyam ! śrī Pārśvatīrthēśvarada śrī kārya-
31. kkeyū anga-bhōga-chayityālayada jīrṇōddhārakke dhārā-pūrvakavāgi koṭṭantā vṛittiya yivara Haivaṇṇarasaru tāvu mūlavāgi āḷutirda Koṇuvaṇiya-
32. lī Kangana kuḷiya hannerāḍu mūḍe Sunige sīme mūḍalu Abhinasetṭiya hittila gade tenkalu baridu kōḍi gaḍi paḍuvalu Tammarasara hosa-gaddeyalu yikkida kallugaḍi
33. baḍagalu Hīḷeyabhāge gaḍiy intī chatussīmeyimḍoḷagulla kaḷaveya samasta-vṛitti Padmarasaru tāvu mūlavāgi āḷuttaidda Honnamana keṛeya
34. mēle yetti Honnābarada nāḷkuvare honnanū tamma amma Tangaladēviyarige puṇyārtha parihāramāge biṭṭudu Haivaṇṇarasaru ta-
35. mma manah-pūrvakavāgi koṭṭu sarvamānyavāgi mūla-sthalavāgi tāvu āḷuttam yīrdū yaḍeya majjana vṛittige gaḍi mūḍalu hoḷe tenkalu hoḷe gaḍi paḍuvalu
36.
37. samasta-vṛittiyānū āhāra-dānakka-vāgi yā-Chandrārka-vāgi
38. dhārā-pūrvakam māḍi koṭṭaru mattu āhāra-dānakke yā chityālayada griha.

Note.

This records a grant of a plot of land valued at 4 honnus (boundary described) by Padmaṇṇarasa for the service of God Pārśvatīrtha and for the repairs of the temple for the peace of his departed mother Tangaladēvi. Provision for the worship of God Pārśvatīrtha is stated to have been made by Padmaṇṇarasa, his elder sister Jakkaladēvi and the donor's father Haivaṇṇarasa. Padmaṇṇarasa, the donor, is described as the son of Haivaṇṇarasa, husband of Tangaladēvi, who is said to be the sister of Kallarasa of Irundūr, the son of the elder sister of Tammarasa, chief of Iravundur, who is stated to be the son-in-law of Ajja king of Kuntaḷanāḍu. Ajjanṇipa is stated to be the contemporary of Sangabhūpāla (Sangama) who is said to be the son of king Amba and to have maintained the religious charities made by his ancestors. King Amba is stated to be son of king Sanga (or Sangana) who is said to be son of Ambīrāya and his wife Māṇikadevi and descendant of King Kēśava, son of Tangaladēvi, a relation (bāndhave) of Mangabhūpa. Kēśava is also said to have married Mābalarasi, sister of Haivaṇṇa, and daughter of Manga. Manga is said to have married Jakkabarasi, daughter of Haivaṇṇa and Honnabarasi.

The grant is dated Wednesday 5th lunar day of the bright half of Māgha in the cyclic year Śārvari, Śaka 1343 corresponding to Wednesday 8th January A. D. 1421.

106.

On the back of the inscription in Kaḍē-basti near Nagaragēri-basti in Gersoppe.

Kannaḍa language and characters.

1. Kēśava kuḷi mūḍe 12 Honnūrali Nangemakke 10 mūḍe Yīḷeya Muddā 7 mūḍe te-
2. regāgi mēlādaru ā honnina-dānakke Māgoḍāseya arekāra Sivadēvaya.

Note.

This merely gives the names of some plots of land in connection with some grant. The name Arekāra Sivadēvaya of Māgoḍāse occurring at the end of the inscription is probably that of the donor.

107.

On the pedestal of god Mūḍējina close to Nagaragēribasti in Gērsoppe.

Kannaḍa language and characters.

- Ghanaśōka-vali-manjuḷa-Dēśigaṇa Lalitakīrtti-muni-sūnōh śrī-Dēvachandra-sūrē upadēśān Nēmi-jina-bimbam ||
2. ślokaḥ || Ojaṇa-śrēshṭhi-putrōśau Kallapa-śrēshṭhi-pungavah akārayat sūtō yasya Mābāmbā-garbhajōjaṇah ||

Translation.

This image is caused to be made by Ajaṇa, son of Kallapa-śrēshṭhi and Mābāmbā, Kallapaśrēshṭhi, being the son of Ojaṇa—under the instructions of Dēvachandrasūri, disciple (son) of Lalitakīrti of Dēśi-gaṇa and Ghanaśōka-vali.

108.

On a 1st inscription-stone by the side of Vardhamānabasti near Nagaragēribasti in Gērsoppe.

Size 6'—0" × 2'—9'.

Kannaḍa language and characters.

1. śrīmat parama-gambhīra-syādvādāmōgha-lañchhanam jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam śrīmad dēva-

2. Jinêndrâya tasmânanta-mahâtmanê sarva-bôdha-viśiṣṭhâya bhavyâli-kumu-
dêndave tam vande Dêvadêvaṃ suruchi-
3. ram anaghaṃ châru-kaivalya-nêtram nityaṃ nirvâṇarâmâ-kucha-vilikhat-
kâśmîra-râgaṃ varângaṃ tungaṃ Dêvêndrâ-namra-pâ-
4. daṃ guṇa-vilasaṃ anantaṃ svabôdhâtma-tatvaṃ māṅgalyaṃ bhavya-
sârthaṃ nihata-Manasijaṃ navya-dharma-svarûpaṃ | idu
5. Jambûdvîpaṃ amtâ Bharata-vishayadoḥ paḍuva Mêrusirda . . pada-
pind â-Mêruvim dakṣiṇade Tuḷu Kongindav i śuddha-
6. dipaṃ mudadiṃ . . . tengu . . vaḷi panasam nadi-tiradoḥ kaungu jambû
sadanam chelvâgi tôrkkuṃ
7. . . . biḍâra hasti-samûhaṃ | â Tuluvâ-dhîśa-ramaṇi . . vadana-mâgi
tôrpudu nayadiṃ nîtiyuta Gêrasoppe sôli-
8. sutirpudu vibhavadimḍây Amarâvatiyaṃ | antâ Nagiriya râjyak adhî-
śvaranenisida Marulayarasar-anvaya-sampradâyaḍâ-
9. yadiṃ banda kirtige jayastambhanenisirda Haivebhûpâlana pratâpaventene
sândra . . dēbha-kundôdgama-kumudana-
10. maḷa-mallikâ-phulla-mukhya-brindaṃ Gangâ-taranga-taraḷa-harahâsaṃ târa-
nîhâra-hâraṃ sandirdi Chârukirti . . .
11. prasavad-anunaya-vembina . . . mâlpuḍu śrî Haive-bhûpâlana nija yaśa-
maṃ baṇṇisaḷ ballanâ-
12. vaṃ Dakṣiṇa-maṇḍalika . . . nijanivâsa sallakṣhaṇa râjarâja-
kaṭakamgaḷa sûreyaṃ â-
13. yade Toṇḍa-maṇḍala-bhûpara mandi rakshisu rakshisu Haiverâja venutirpu-
du
14. naḷiyade nôḷpaḍaṃ mâvaniyankakâṇarati-chakrada hasta-parâkramânkan
i Haiva-nṛipâla chitra-ya-
15. sô ninnaya dundubhi-tâḍanangaliṃ jâvaḷi-śabdadiṃ paridu dûradi
sancharisuttamirpuḍâ . .
16. . . . yeseva râja-hṛidayangaḷu bhinnagaḷâḍa vadbbhutaṃ | śrîmad dēva . .
. . . guru-guṇâdbhuta-Mahânâgêndra-paṇchâ-
17. sya sandirda hâsada vaihâḷi mahâ-ḍâkinî-nâmôpadravam ellavaṃ
. . . . śrî Pârśvatîrthêśvarâ-
18. vâsamam śrîmad Anantapâlangige nityaṃ dîrghâyumam śrîyumam antâ
Nagiriya-pura-varâdhîśvaraṃ māsâ
19. vaniyaṃkakâṇa mâvange-maleva râyaragaṇḍa śivasimhâsana-chakravartti
para-sâḷuvadaḍḍa-vibhâḍa kaligaḷa mukhada
20. samyakta-chûḍâmaṇi vasanta-râjya-châturvarṇyakke . . . haḷuva râyara
gaṇḍa Haive-bhûpâlaṃ sukha-sankathâ-vinô-
21. dadim râjyaṃ-geyyuttiralu â-Gêrasoppeya mahâjanamgaḷa guṇamgaḷen-
tendode || vri || adaroḷu nânâ-jâ-
22. ti-paradar-agraṇi samyaktarâḍ i Jainar paḍavar Jaina-mârgâśraya-jalanidhi-
samvardhita-pûrṇachandrar mudamam krôdhâdi-
23. mû mâdudgha-perkuḷan ivar biṭṭu râdar mukhyamâda-
dhipan akhiḷa-kaḷâ-vallabhar kîrti-vettar amtâtâ
24. mâdaṇḍâdhipagaḷa saha-jâta-kula-kshatriyarâḍ arasugaḷanvaya-
mentendode svasti samadhigata-paṇcha-mahâ-
25. mahima-prasiddha-mâda Banavâsi-pura-varâdhîśvarar vaijayanti-Madhukêś-
vara-labhdha-vara-prasâda mṛigamadâ-môda Gôkarṇa
26. Mahâbaḷêśvara-divya-śrî-pâda-padmarâdhakarum parabala-sâdhakarum
harasi-baruvara-śûla nigalaṅkamalla cēladankarâma râya-
27. ragaṇḍa sâhasamalla gaṇḍara-dâvaṇi satya-Râdhêya sâhasôttunga śaraṇâga-
ta-vajra-panjara paśchima-samudrâdhi- patiyappa Haive-
28. kshatriya-kula-kamalavana-mârtâṇḍa para-nṛipa-tâmarasa pûrṇa-
chandranenisida Basava-dēvarasaru dēvarasara

29. rājyalakshmiyenisida Chandrapuravemba paṭṭanadoḷu rājvaṃ-geyyuva kāladoḷu ā arasugaḷige paṭṭavardhana-bāhattara-niyō-
30. gigaḷ Jinasēvyanuṃ triśaktibalayutanuṃ shadguṇa-samarthanuṃ rāja-kshatriya-chātur-danta Sômêśvaradaṇḍanāyaka-
31. na anvayada kirtiyentendode śrī Sôma-daṇḍa-putranu bhāsura Kāmaṇṇa-daṇḍanāyakan enipaṃ sāsana-chakra-
32. varti dharma-dhāraka sāmantaṃ kīrti-vettaṃ amaḷa-charitraṃ śrīmat Sômaṇadaṇḍanāyakange kāmārtha . . . tāvu puṭṭidar śrīmad Rāmaṇa-nemba Heggadeya-
33. suvembi-putra-samsēvyakam Rāmam puṭṭida . . . Daśaratha-sāmarthyadi . . . y Aparājita-ramaṇigam sâhitya-ratnākaram antâ
34. Rāmaṇanemba heggade Rāmakkange tām puṭṭidaṃ Śāntaṃ Yôjaṇanambi putran enisal Kuntidēvi samantu
35. śrī Paṇḍurājange tām śāntam Dharmajanentu puṭṭida vol ā samya-ktva-ratnākaram antâ Yôjaṇasetṭiya janani Rāmakkananvayam entendode
36. vasudheyolu negaḷte . . . asamaśvarya-sampannarum dāna-guṇa-sampanna-rumappa Nambisetṭiyara tamma setṭi- sahô-dararenisida Ma-
37. lli-setṭi Honnapasetṭi . . . guṇādhyarum Jaina-jana-bāndhavarum ā-setṭarolage mahâ-ghananenisida ā Honnapa-setṭi
38.
39. śakakāla . . . sâvirada munnûra (The remaining 6 lines cannot be deciphered).

Note.

This inscription is imperfect, the last portion being effaced. This seems to record some grant made by Honnapasetṭi, brother of Nambisetṭi to whose family belonged Rāmakka, mother of Yôjaṇasetṭi and wife of Rāmaṇa. Rāmaṇa is said to be the son of Sômaṇa-daṇḍanāyaka, and brother of Kāmaṇṇa-daṇḍanāyaka. Sômaḍaṇḍanāyaka, was one of the generals under Basavadēvarasa, ruling in Chandrapura in the west coast, and belonged to the Kshatriya family of Banavâse?, during the reign of Haiveyabhûpāla, king of Gêrasoppe. The inscription is dated but the details of date are gone, only the words 1,300 Sakakāla (A.D. 1378) are visible.

109.

On a 2nd stone set up near the same Vardhamānabasti in Gêrasoppe.

Size 4'—6"×3'—3".

Kannada language and characters.

1. śrīmat-parama-gambhīra-syâdvâdâ-môgha-lañchhanam jiyât Trailôkya-nâthasya śâsanam Jinaśâsanam ! Nagiriyadêśa-vemba lalanâ-mu-
2. khakke vesedirpi Gêrasoppege vara sejje-kâra sale daṇḍigeya chhatra su-châmarâli-yim bagevuge tôrpa Haive-nripa Rāmakaṃ . . . Bamma-pu-
3. tran Obbaṇam negaḷe sannutanâda Jina-chaitya-Jinâlaya-mandiramvaram Kaliyugadoḷ mahâpurusha Yôjaṇa tanna mangala
4. maṇa samavendu bhâvisi nitânta . . . sthânamam Jinâlayamgaḷam sale mâḍi gôpura-sumanôhara vichitra vaḷayam Ananta-nâthana pati-
5. ya . . . dêm kṛitârthanô ! antâ Yôjaṇasetṭiya prânavallabheyâda Rāmakkana guṇamgaḷ entendode śrīmatu san
6. tanâthana padâmbu-bhṛīnganu Yô-
7. jaṇasetṭi pra ninibaru
8. lānga . . . ramya gôtra-chin-
9. tâmaṇi pārthiva . . . ttapamene
10. -doḷ satya-dhîrôdâtta

11. seva Râmakana oppidaḷi dharitriyoḷu
12. pati-bhakte śilavati bhûnuta-châru-chari-
13. tre sakaḷa-jîva-dayâpare santata-chaturvvi-
14. dha-dânadoḷ atinipunaṭeyind esedaḷi
15. Râmakkaṃ ! Jinamata-vâkyadoḷu
16. . . . sale Jina-râja-padâbja-bhṛinge tâṃ jananuta châru-
17. sile guṇa suvrata dâna pûjeyim
18. . . . mukhi kâminî-jana-śirômaṇi yo
19. . . . yâgra nija-nâmadim nijakulônṇati Râmakanaoppūtirdaḷu ! śrî
Jinarâja-pûjeyoḷu śrî munirâja-padâbjasêve-
20. yoḷu naija-guṇamgaḷim vinayadim bhayadim nija-bhâva-tusṭhiyim pûjisi
bhaktiyimderagi tâṃ stuti-mâḍiyuṃ kîrti-
21. yoḷintu baṇṇi . . . koṇḍi nija-nâmaḍi Râmakana i dharitriyoḷu kamaḷadaḷâ-
yatâkshi kamaḷânane kamaḷa sugandhi kômaḷa
22. . . vimaḷalatâṅgi . . . rasayuta i Jinarâja-pûjeyoḷu samarasa-bhâvadoḷ sale
Mânikaṣeṭṭi-putri Râma-
23. kam krama-guṇa-hasti-Kalpalateyaṃ nere yoppuvaḷi dharitriyoḷu kamaḷâ-
karadoḷu kamaḷini kamaḷadoḷam
24. Kamaḷe puttuvantire Nâgamanamaḷânvaḷadoḷu Râmaḷa vimaḷa guṇâ-
bharane puttidaḷ Kaliyugadoḷu
25. Râmakkana anvaya mentendode i Huligereya pañcha bastiya mundaṇa
Hiriya angaḍige mukhya-
26. vâda Kiriya Râmaṣeṭṭi â-maduvaḷige Gangâyi avara makkaḷu Baiche ṣeṭṭiyaru
âtana tangi Sômaḷve
27. â Sômaḷveyanu â Huligereya Mânikaṣeṭṭige vivâhamâḍi . . . avara magaḷu
Nâgaḷve
28. âkeya tande Mânikaṣeṭṭi samastarû â Baichiseṭṭi Huligeregeydi Handigu-
ḷadali pra-
29. . . . â Nâgabbeyanû salahi Hiriya Handigulaḷa-Chandranâtha-svâmigala
chaityâlayadoḷu pûje
30. adike śrî-kârya naḍevantâgi vrittiyanû biṭṭu śâsanava hâkisidaru â Baichara-
siyu tam-
31. ma sose Nâgaveyanû Gêrasoppeya seṭṭi Guttavâyi Ojeya maga Mânika seṭṭi-
yanû tânu vivâ-
32. hava mâḍi â Mânikaṣeṭṭiyanvaḷamentendode Guchhakkiya Nâgiseṭṭiya
magaḷu Râmaḷve âkeya pu-
33. tra Mânikaṣeṭṭi Mânikaṣeṭṭigû Nâgaveyavarigû janisida makkaḷu Hariseṭṭi
Kâmaṇa
34. Nêmaṇṇaseṭṭi Saraṇaseṭṭi Sangapa yintaivarolaḷe Râmakkananû Gêra-
soppeya Râmaṇa heggaḍeya Mangarâja-
35. ṇana Ojaṇamge vivâhava mâḍi â Vôjaṇṇa seṭṭiyû Râmakkanû sukha sankathâ
vinôḍadim-
36. diballige Gêrasoppeya Anantatîrthankara Chaityâlayavan ârabhdhisi
mahâ-pratishṭheyanû mâḍsi
37. yiruttaṃ yiralu Saka varusa sâsira-da mûnûra hadinâḷkaneya Prajâpati
samvatsara-
38. da Kârtika śuddha pañchami Âdityavâra sanyasana-samanvita-vâgi svarga-
starâdaru . . . Madavaḷige
39. Râmakkanavara tande modalugonḍu charitradim negaḷe Vikrama-samvat-
sarada Âśâḍa-
40. sudha panchami Sukravâra Rôbiṇînakshatradalu tunga-samâdhi
41. â-chandrârka-mâgi
42. mûḍe bhattavanû Vôjaṇa-
43. seṭṭi Râmakka
44. nishadhiya-kallinge mangaḷa mahâ śrî.

Note.

This records the death of Rāmaka, wife of Yōjanasetṭi, on Sunday 5th lunar day of the bright half of Kārtika of the year Prajāpati (expired), Śaka 1314 corresponding to Sunday 20th October A.D. 1392. Rāmaka is said to have built a chaityālaya of Anantatīrtha in Gērsoppe. Her genealogy is also given. This also records death of Mānikasetṭi, father of Rāmaka on Friday 5th day of the bright half of Āshāḍha with Rōhiṇi-nakshatra in the year Vikrama. This date is not verifiable.

110.

On the 3rd inscription-stone near Vardhamāna-basti by the side of Nagargēribasti in Gērasoppa.

Size 3'—6" × 2'—6".

Kannada language and characters.

1. śrīmat parama-gambhīra-syādvādāmōgha-lañchhanam jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam
2. śrī Jinarāja-rājita-padāmbuja-rājamarāḷa Nagiriyā rāja-śirō-
3. maṇi prachurakīrti-diśāvalaya-prakāśanum tēja-bhuja-pratāpa-ripu-rāja mukhām-
4. bujam hasta-vīranum-bhūjanavandya-Honnanṛipan arthījanāvana-Kalpa-vrikshanum Hon-
5. na-mahīśan-ātma-jeyu Māliya abarasige Kāmarājagaṇṇa sannuta-mūrti-Honnanṛipanātma-sabān-
6. dhava Mangarājanum Manmatharūpa-Hariharanṛipālakanātana putra Haivaṇarasange manah-priyān-
7. ganeyu Śāntaladēvi samādhi-kāladolu ākeya gurugaḷu lōka-khyātiyanāntird Anan-
8. tavirryaru Rati-sankāśa-sobagenisi sandird ā kāntege Haivaṇarasa vallabha-n ādam | Smara-rūpaṇ
9. Sūdrakang ī puradolu kīrti-vetta Bommaṇa-setṭiya vara-vanite Bommaka-ṇgaṇṇa vara-sugu-
10. ṇi Śāntalarasi puṭṭidalāgaḷ | Arasappodeyara tanūje vara-guṇi Bommakan ākeyātma-jeyu Śāntakarasi-
11. yu paramana padamaṇṇa smariyisi sura-lōkaveydi sukhadindirdalu Arbantana pādāmbuja-maṇṇa
12. smarayisutam nambī? padama nālaga-yolu uchharisutta Śāntakarasi śarīramam patteṇṇu-dina-
13. dolu sandalu vara-vatsara Tāraṇadolu suruchira-Phālgunada śuddha pādīva-tithiyolu Haridaśva-
14. dinadi Śāntakarasiyu svargasthālādaḷ āke-nimittam māḍisida nishidhiya kallinge maṇḍala mahā śrī.

Note.

This is a memorial stone set up to commemorate the death of Śāntaladēvi, daughter of Bommaṇasetṭi known also as Bommarasa and queen of Haivaṇarasa. Haivaṇarasa is said to be the son of Mangarāja who was the son of Kāmarāja and Māliya bharasi. Hariharanrupāḷa is said to be another son of Kāmarāja. Māliya bharasi is said to be the daughter of King Honna of Gersoppe. The inscription records that the above Śāntaladēvi or Śāntakarasa whose mother was Bommakka, daughter of Arasappa, deya died uttering the name of Jina at the time of death. The date of the event is said to be Sunday 1st lunar day of the light half of Phālguna in the year Tāraṇa. The date is not verifiable.

On the 1st inscription-stone set up in front of Jvâlâmukhi temple, near Nagara-geribasti in Gêrasoppe.

Kannada language and characters.

1. śrīmat parama-gambhīra-syādvādā-mōgha-lānchbanam ji-
2. yāt trailōkya-nāthasya śāsanam Jina- śāsanam
3. Nagiriya kulachakravarti rāja-nirjita . .
4. lā sāmantara valiyam yintā Honnabhūpan-aḷiyam ā sām-
5. ntana putran arthi-kāmam kōmaḷa marasam ari-nripālan ātana . .
6. de . . . dhara Chārukīrtipaṇḍita sadguru-prabhu ā Kāmanṛi-
pālana māva
7. Yōji rājyame Nagiriyum anitum tanagāge Baichana-bhūpati ma . .
8. negaḷdam ripu-sainya navara . . . na pada-sarasi
Jinamuni-pādāmbujāta nripāla
9. Baichanasetṭi pariṇatāntaskaraṇam antappa Haiverāyana pratāpav
en-
10. tendode svasti śrīman mahāmaṇḍalēśvara niyamisara-gaṇḍa . .
. . . . pratāpa
11. sūrekāra siva-simhāsana-chakravarti Nīlimpa-puravarā-
12. dhīśvaranenipa Baichirājam rājyam-gayivali Shaka-varusha
13. 1323 neya Vikrama-samvatsara Māga śu ! Mandavārada
14. rātriyolu Haiverājana aḷiya Mangarājanu svargasthanāda śrī Ji-
15. narāja-rājita padāmbuja-bhṛīga kīrtiyind ī jagadoḷo-
16. . . . valamoppuva dāniyu Haivebhūpana rājipa paṭṭadāneyam
17. . . . gōvijanaraha Vikramasam . . . Nagira Mangaripam suralōka-
18. k eydidam viśuddharappa matta rājam Jina-matām-
budhi-himaki-
19. raṇam Nagira-purādhiśa Mangarasangam rāja-sannuta
20. Ratipaṇchabāṇanasa . . śrī-Manga-bhūpālakam himaruk
21. śrī Vikrama-samvatsrada Māgha-māsada
22. lu surānganā-ramaṇa
23. jī-yembinam
24. sasimitē śrī Vikramā
25. kālyasthē Dēvappa sūbhē pakshe-vaḷa-
26. kshe Mandavāra
27. surapadamam

Note.

This records death of Mangarasa, chief of Nagirapura and son-in-law of King Haiveyarāya on Saturday 1st lunar day of the bright half of Māgha in the year Vikrama (expired) Śāka 1323 (corresponding to January 15, A.D. 1401.) Most of the letters in the inscription are effaced and the relationship of King Honna and Baichanasetṭi mentioned in the record to Mangarasa cannot be ascertained.

On a stone set up in the vacant site belonging to Tirumaladêva temple near Nagragêri in Gêrasoppe

Size 7'—6'' × 2'—9''.

Kannada language and characters.

1. śrī Gaṇādhīpatayê namah svasti namas tunga-śiraś-chumbi-chandra-chāmara-châravê | trailôkya-nagarârambha-mûlastambhâya Sambhavê svasti śrīman-
2. mahâmaṇḍalêśvararu Sâluva Chenna-Bairâ-dêvi-ammanavaru Nagara-râjyavan âlûvalli Haive Tuḷu Konkana muntâda râjyamgaḷanu pratipâlisut-tam i-
3. ddandina Sâlivâhana śaka varsha 1520 neya Hēmaḷambi-samvatsarada Mâgha ba 5 llû śrīmatu Kâśyapa-gôtrada Rik-śâkheya karṇi-
4. ka Mallarasara pautraru Sâluva sēnabôva Vaḍuga Tammappa sēnabôvaru Gerasoppeyalli kaṭṭisida dēvasthānadali śrī Tiruvengalaṇātha-svāmiyanu prati-
5. shṭheya māḍi ā Tiruvengalaṇātha-svāmiya pādāmûladali Chennabhairâdêvi ammanavara hesarali dēvara amṛitapaḍi nandâdipa muntâda nitya-naimi-
6. ttikada dharmavanu mana-vachana-kâya-tri-karaṇa-siddhiyinda sa-hiranyôdaka dâna-dhârâpûrvaka śâsanânkita māḍi dēvasvavâgi biṭṭu barasida dharma-
7. da mûla sâdhana-kramaventendare namma tande Nâraṇappanavaru Nâraṇa-nâyakana Mallarâyanâyakana kayyali voḷage prâ-
8. ku Pramâdi-samvatsarada mēle aḍahada vṛitti śrī aramaneya adhīnavâgi-ralu nâvu kaṭṭisida dēvâlyadali Ammanavara
9. hesarali dharmakke biḍabêkâda kâraṇa Alañchiyoḷage prâk sâmânyavâgi uttâravṛitti Anantana pâlu sahavâda sthaḷangalu
10. ā-sthaḷangalinda Aramanega teruva beḷliya êlûvare honninda terige saluvan-tâgi nâvu Aramanega kâṇike-māḍi Ammanavara hesara-
11. lli naḍevante biḍuvaru i vṛittigaḷanu teruva arasugaḷu mânamaḍikonḍu tâvu mundâgi âlutaṁ i
12. sâdhana pramâṇina chaturgaḍiyindolaḷage Hevasa gaḍiyada Magadahalliyanu ittu gaddeya sthaḷangalaṇu heragâgi mēlâda su-
13. diya bijavari mûḍe 25 kaṇilagadde bijavari mûḍe 4 kâlīgaddeya bijavari mûḍe 3 antu i-hesaragonḍu bareda sukaṇile makke sahâ bijavari
14. mûvattu âru mûḍe gadde sthaḷangalu adakke banda tengina hittalu sahavâda i samasta vṛittiya-
15. lavanu nâvu kaṭṭisida Tirumalâ-dēvâlyadali Ammanavara hesarali naḍeva nitya naimittika muntâda dharmakke nâvu namma trikaṇa-suddhi-
16. yinda sa-hiranyôdaka-dâna-dhârâpûrvaka śâsanânkita biḍu dēvasvavâgi biṭṭu
17. kotṭevu i sthaḷangalindalu varsha 1 kke kaṭṭibaha bhatta nâḍapêṭe mûḍe 400 na-
18. ḍasuva dharmada vivara śrī Tiruvengala-svāmiya śrīkâryava naḍasutippa dēvara grâsakke nâḍapêṭe mûḍe 40 Tiruvēngalaśvāmiya
19. pādāmûladalli udayakâladalli naivēdyakke pāthâli hoyva paḍiyindalû dina vondakke pēṭeyamûḍe 4 akkiya lekkadali varsha 1 kke sambhâ-
20. ra vēḷeya mûḍe 12 kke pushpamâḷeya naḍasuva hūgaḷige bhatta nâḍapêṭeya mûḍe 40 râtriya kâladalli naḍeva naivēdyakke bhaṇḍâri hoyva paḍiyinda-
21. lû dina vondakke pēṭhe voppina âli lekkhadalu varsha vondakke sambhyâra pēṭheya mûḍe 12 kke Dâlôjanu ûḷigava naḍasuva bhaṇḍâriga bhatta
22. nâḍupêṭeya mûḍe 40 i naivēdyada upârakke mâna 1 kke naḍasuva tupa pēṭheya 1 śiddiya lekkhadalu varsha 1 kke tuppa 5 mâna mûrara krayakke

23. ga 1 || = pûjege udvârchanege saha śrīgandha-dhûpakke kraya sêru 1 kke nâdu-pêṭheya mûḍe vondu êḷuvare honnu lekkhadalu
24. varsha vondakke bhatta nâdapêṭheya mûḍe 1 dina vondakke viḷeyadele 25 ra lekkhadalu varsha vondakke . . . aḍike 3600 viḷeyadele . . . kaṁ saha kraya
25. dēvarige uḍuva sîre saha varsha vondakke tenginakâyi 200 ra krayakke ga 1 dēvara munde beḷaguva nandâdîpa 2 kke dina vondakke
26. yeṇṇe pēṭheya aramaneya lekkhadalu âratige saluvudu saha varsha vondakke yaṇṇepēṭheya-hâne 45 kke kraya 3 ga Kârtika-mâsadalû naḍava kâ-
27. rtika pûjege dina vondakke naḍeva naivēdyada akki Honnivâlada dipârâdhane eṇṇe muntâdara krayakke ga 2 . . â mâsadalû naḍeva bhôjanadharmâ akki kraya
28. sojjige gôdhi bellada kraya sambandhakke sarisuva sôpaskara muntâda vechcha saha varaha ga 5 Uttarâyana sankrân-
29. tiya pûjege dina 1 kke eṇṇeya hâda areya lekkhadalu dina 3 kke eṇṇeya hâda 1 || kraya varaha ga 3 antu varsha 1 kke bhatta saha
30. mûḍe 135 varaha tombhattu gulige bēḷege varaha 1 kke bhatta nâdapêṭheya mûḍe 6 ra lekkhadalu 9
31. pēṭheya mûḍe 115 nâdapêṭheya innûraivattu mûḍe bhattavanu tathâtithi ârabhya-vâgi Tiruvēṅgalanâthasvâmi-
32. ya dēvara chîṭu pramânige śrî kâryava naḍasuva bhaṭṭa muntâdavaru yettitandu i
33. bareda pramânina dharmavanu tamma mukhântaradali tamma santatiyavara mukhântaradali kâlakâlam pratiyalu sâṅgavâgi naḍasi baharu endu Timmappa sēnabôvaru ka-
34. tṭisida dēvasthânada Tiruvēṅgalanâtha- svâmiya pâdamûladalu Chennabhairâdēvi ammanavara hesaralu naḍava amṛitapaḍi nandâ-
35. dipa muntâda nitya naimittika dharmakke nâvu namma vachana-kâya trikaraṇa-suddhiynda sa-hiraṇyô-daka-dâna-dharâ-pûrvaka śâsanân-
36. kita bîḍu dēvasvavâgi biṭṭu barasida bâḷa (,) dharmada mûlaśâsana intapudakke sâkshigaḷu.

Note.

This records the construction of a temple in Gerasoppe, the consecration of God Tiruvengala or Tirumala in it, and the grant of some vṛittis for the service of the same god by Tammappa-sēnabôva, son of Sâḷuva Sēnabôva, and the grand son of Karṇika Mallarasa of Kâśyapagotra and Rîgvêda on the 5th lunar day of the dark half of Mâgha in the cyclic year Hēvîlambi, Śâka 1520, during the reign of Chennabhairadēvi Amma, ruling over Haive, Tuḷu, Konkaṇa and other places. The vṛittis are said to be the village called Magadahalli close to Hevasa together with plots of wet land namely Sudiya field with the sowing capacity of 25 mûḍes; Kaṇila field with the sowing capacity of 4 mûḍes; Kâli field with sowing capacity of 3 mûḍes and Kaṇile-Makke field; all put together, 36 mûḍes, together with a cocoanut garden yielding annual produce of 400 nâdapēṭe mûḍes. These vṛittis are said to have been since the year Pramâdi pledged to the Palace and redeemed after making necessary payment by the donor.

Details of daily and annual expenditure for services in the temple are given in the latter part of the inscription. The details furnish some information on the rates of commodities in terms of money.

The date of the grant is not verifiable but is equivalent to 31st January 1598 A.D., taking the year Hēvîlambi, Śâka 1519.

On a stone set up near Sûlekere by the side of the road from Gerasoppa.

Size 2'—6" × 2'—6".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara chāravê | trailôkya-
2. nagarârambha-mûla-stambhâya Śambhuvê | sva-
3. sti śrīman mahâ-maṇḍalêśvara arirâya-vibhâḍa
4. bhâshege-tappuva-râyara-gaṇḍa pûrva-paśchima-
dakhina-
5. samudrâdhipatî śrīmatu Pratâpavîra Dêvarâ-
6. yaru râyam-gayivali śrīmatu Pavungaḷa-saṃ-
7. vatsarada Mârḡa Âdivâradaḷu â-
8. vûra Kallapa Kêtapangaḷu
9. Kêtêśvara-dêvara pratishṭheyam mâḍi â dêvara
10. diptigû (â) hâra-
11. dânakû biṭṭa gadde
12. hakkalige baḍagaḷu
13. mahâjanangaḷan oḍambaḍisi
14. koṭṭaru idake tapidavaru mâtâ-pitrigaḷige
15. drôhigaḷu || śrī śrī.

Note.

This records the consecration of God Kêtêśvara by Kallapa and Kêtaḡa and the grant of a wet field for the food offering and other services of the same God by the same person with the consent of the Mahâjanas on Sunday, in the month Mârḡaśira in the year Paingala, during the reign of the illustrious king Dêvarâya of Vijayanagar. The date is not verifiable.

59. ARCHAEOLOGICAL MUSEUM.

No new additions were made to the Museum this year.

60. OFFICE WORK.

1. The Monograph on Halebid temples has not yet been completed.
2. Very little progress has been made in the printing of the Supplement and the Index volumes owing to pressure of work in Government Press.
3. Eighty-three publications of the Department and 110 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 542-0-0 has been realised by the sale and remitted to Treasury.

Copies of photographs of important temples, etc., were printed and sent not only to the Industrial Exhibition at Mysore but also to Exhibitions held in Bangalore and Dharwar.

4. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B.)

5. The Office staff have discharged their duties with diligence and zeal.

61. SOME OF THE NEW FACTS GLEANED DURING THE YEAR ARE :

(1) Confirmation of the rule of Satavahanas and Chutus over Mysore both by archæological finds unearthed by excavating the Chandravalli site in Chitaldrug and by linguistic test noticed in the Report.

(2) War between Keladi and Kalasa chiefs and spoilation of the Sringeri Math by the latter.

MYSORE, }
25th July 1928. }

R. SHAMA SASTRY,
*Director of Archaeological
Researches in Mysore.*

APPENDIX A.

STATEMENT SHOWING THE AMOUNT SPENT DURING THE YEAR 1927-1928 FOR THE REPAIR
AND MAINTENANCE OF ANCIENT MONUMENTS IN THE MYSORE STATE.

Serial No.	Taluk	Place	Name of Monument	Nature of repairs	Amount sanctioned	Amount spent
			MYSORE DISTRICT.		Rs. a. p.	Rs. a. p.
1	T. Narasipur	.. Somanathpur	.. Sri Kesavaswamy temple.	Renovating the temple	16,217 0 0	13,176 0 0
2	Do	.. Do	.. Do	Pay of Watchman	120 0 0	120 0 0
3	Do	.. Talkad	.. Sri Vaidyeswara temple	Repairs to the Maraleswara temple attached to the Sri Vaidyeswara temple	308 0 0	308 0 0
4	Seringapatam	.. Seringapatam	.. Magazines	Preservation	30 13 0	30 13 0
5	Do	.. Do	.. Inman's Dungeon	Do	14 12 0	14 12 0
6	Do	.. Do	.. Place where Tipu's body was found.	Do	30 12 0	30 12 0
7	Do	.. Do	.. Water gate	Do	8 7 0	8 7 0
8	Do	.. Do	.. Colonel Bailey's Dungeon and Delhi bridge	Do	19 2 0	19 2 0
9	Do	.. Do	.. Obelisk monument	Do	36 13 0	36 13 0
10	Do	.. Do	.. Havilad approach roads.	Do	17 5 0	17 5 0
11	Do	.. Do	.. Elephant gate	Do	23 11 0	23 11 0
12	Do	.. Do	.. Masjid	Petty repairs	160 0 0	160 0 0
13	Do	.. Do	.. Do	Improving the khana	362 0 0	362 0 0
14	Do	.. Do	.. Sri Ranganathaswamy temple.	Urgent repairs	88 0 0	88 0 0
15	Do	.. Ganjam	.. Gumbaz	Repairs	172 7 0	172 7 0
16	Do	.. Thonnur	.. Sri Lakshminarayana-swamy temple.	Do	1,985 0 0	..
17	Do	.. Do	.. Sri Gopalakrishnaswamy temple.	Do	2,196 0 0	..
18	Do	.. Melkote	.. Sri Narayanaswamy temple.	Petty repairs	24 0 0	24 0 0
19	Mandya	.. Basaral	.. Sri Nageswara and Mallikarjunaswamy temples.	Urgent repairs	67 0 0	67 0 0
20	Nanjangud	.. Nanjangud	.. Sri Srikanteswara-swamy temple.	Repairing the vairamalige utsavam-mantapam.	136 0 0	136 0 0
21	Mysore	.. Mysore	.. Sri Svetavaraha-swamy temple.	Petty repairs	274 0 0	..
22	Do	.. Do	.. Sri Lakshmiramana-swamy temple.	Do	..	400 5 0
			II. BANGALORE DISTRICT.			
23	Closepet	.. Closepet	.. Close Memorial pillar	White-washing	5 0 0	4 0 0
24	Devanahalli	.. Devanahalli	.. Tippu Sultan's Birth place.	Do and colour	20 0 0	20 0 0
25	Channarayana	.. Malur	.. Sri Aprameyaswamy temple.	Electric light installation	695 0 0	..
			III. TUMKUR DISTRICT.			
26	Madhugiri	.. Madhugiri	.. Fort	Repairs	1,309 0 0	1,309 0 0
27	Do	.. Midigesi	.. Venkataramaswamy temple.	Repairs to Mahadwara	80 0 0	..
28	Do	.. Do	.. Venkataramaswamy and Malleswara-swamy temples.	Preparation of and fixing Kalasams.	1,110 0 0	..
			IV. KOLAR DISTRICT.			
29	Bowringpet	.. Budikote	.. Birth-place of Hyder Ali Khan.	Constructing a compound wall and removing prickly pears etc.,	332 0 0	345 0 0
30	Chikballapur	.. Nandi	.. Sri Bhoganandiswara-swamy temple.	Repairing the courtyard and compound wall.	420 0 0	420 0 0
31	Bowringpet	.. Budikote	.. Birth-place of Navab Hyder Ali Khan.	Annual repairs	27 0 0	27 0 0
32	Kolar	.. Kolar	.. Mokbara	Special	330 0 0	330 0 0
33	Mulabagal	.. Avani	.. Sri Ramalingeswara-swamy temple.	Repairs	732 4 0	..
				Construction of a car and car-shed.	4,461 0 0	..
			V. HASSAN DISTRICT.			
34	Arsikere	.. Arsikere	.. Iswara temple	Annual maintenance	114 0 0	114 0 0
35	Belur	.. Belur	.. Kesavaswamy temple	Repairing the Kalluchavadi-mantapam.	1,156 0 0	..
36	Do	.. Do	.. Do	Repairing Naganayakana mantapam.	1,420 0 0	..
37	Channarayana	.. Nuggehalli	.. Lakshminarasimhaswamy temple.	Repairs	892 0 0	..
38	Do	.. Sravanabelagola	.. Akkana Basti	Do	678 0 0	..
39	Hassan	.. Doddagadlavalli	.. Virupaksha-svara and Mahalakshmi temples.	Do	246 1 0	..

APPENDIX A.—concl'd.

Serial No.	Taluk	Place	Name of Monument	Nature of repairs	Amount Sanctioned	Amount spent
			VI. KADUR DISTRICT.		Rs. a. p.	Rs. a. p.
40	Chikmagalur	Hire-magalur	Yupastambha	Do	15 0 0	14 7 0
41	Tarikere	Sompur	Sri Somesvaraswamy temple.	Do	25 0 0	22 14 0
			VII. SHIMOGA DISTRICT.			
42	Nagar	Nagar	Sivappa Naik's tablet	Do	50 0 0	28 0 0
43	Do	Do	Do	Approach roads, etc.	20 0 0	15 0 0
44	Sagar	Keladi	Sri Ramesvara devaru temple.	Repairs	1,160 0 0	..
45	Sorab	Kuppagadde	Do	Do	980 0 0	..
46	Shimoga	Kudli	Chintamani Narasimhaswamy temple.	Construction of an Anjaneya swamy temple.	505 0 0	..
			VIII. CHITALDRUG DISTRICT.			
47	Molakalmuru	Siddapur	Asoka Inscription	Replacement of damaged wooden shutters with an iron gate.	150 0 0	91 0 0
48	Davanagere	Harihar	Harihariesvaraswamy temple.	Repairs	1,010 0 0	..

APPENDIX B.

LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1927-28.

Serial No.	Size	Description	View	Village	District
1	6½" × 4½"	Aghoresvara temple	North-west view	Ikkeri	Shimoga
2	Do	Do	Interior view	Do	Do
3	Do	Do	South view	Do	Do
4	Do	Do	Bull Mantapa	Do	Do
5	Do	Ramesvara temple	North-west view	Keladi	Do
6	Do	Do	North-east corner of Virabhadra shrine.	Do	Do
7	Do	Do	Daksha figure	Do	Do
8	Do	Do	Narasimha figure	Do	Do
9	Do	Do	Gandabherunda ceiling	Do	Do
10	Do	Mallikarjuna temple	East view	Nadkahasi	Do
11	Do	Do	Figures in a niche	Do	Do
12	Do	Ramesvara temple	North-west view	Do	Do
13	Do	Kedaresvara temple	North-east view	Belgami	Do
14	Do	Do	Lintel on Sukhanasi doorway.	Do	Do
15	Do	Tripurantakesvara temple	Sukhanasi doorway	Do	Do
16	Do	Ramanathesvara temple	South-east view	Chittur	Do
17	Do	Water falls of Sharavati River.	South-east view	Jog	Do
18	Do	Kallesvara temple	..	Betur	Chitaldrug
19	Do	Ranganathaswami temple	South-east view	Nirthadi	Do
20	Do	Do	South-west view	Do	Do
21	Do	Do	Pillar in Navaranga	Do	Do
22	12" × 10"	Stone inscription	..	Kurubarahalli	Mysore
23	6½" × 4½"	Do	..	Do	Do
24	12" × 10"	Persian Sanads	..	..	..
25	Do	Do	..	..	..
26	Do	Ground plan of Chennakesava temple.	..	Chennarayapatna	Hassan
27	Do	Ground plan of Parsvathas Basti.	..	Heggere	Chitaldrug
28	10" × 8"	Copper-plate Inscriptions	..	..	..
29	Do	Do	..	..	..
30	Do	Do	..	..	..
31	Do	Do	..	..	..
32	Do	Do	..	..	..
33	Do	Do	..	..	..
34	6½" × 4½"	Do Seals	..	..	..
35	Do	Foreign stone Inscription	..	..	..

N.B.—Also about 12 Stereo views were taken.

LIST OF PHOTOGRAPHS TAKEN AT CHANDRAVALLI EXCAVATIONS.

Serial No.	Size	Description	District
1	12" x 10"	Chandravalli valley from Cholagudda	Chitaldrug
2	Do	View of Chandravalli valley from Ankle Mutt	Do
3	Do	Dhavalappanagudda from near Ankle Mutt	Do
4	Do	View of Chitaldrug town from Cholagudda	Do
5	10" x 8"	Do and fortress	Do
6	12" x 10"	Neralgondi from Cholagudda	Do
7	Do	Hulegondi gorge from near Kiruban Kallu	Do
8	8½" x 6½"	Central rocks and Chola gudda from Baralgondi	Do
9	Do	View of Badipatti and central rocks from Baralgondi	Do
10	12" x 10"	Ankle Mutt and Panchalinga cave from north-west	Do
11	10" x 8"	Full view of Ankle Mutt and Panoha linga cave from north-west	Do
12	Do	Panchalinga temple, interior	Do
13	6½" x 4½"	Paradesappa's gavi, interior linga temple	Do
14	Do	Paradesappa's gavi, painted images in the interior	Do
15	Do	Bhairavesvara, in temple near Ankle Mutt	Do
16	Do	Foundation of a modern village hut, Ex. 39	Do
17	Do	Viragal in Neralgondi, Ex. 19	Do
18	Do	View from east of buried temple and mound before excavation, Ex. 28	Do
19	Do	View of buried temple from south before excavation, Ex. 28	Do
20	8½" x 6½"	View of restored doorway of a fallen temple	Do
21	6½" x 4½"	Modern stone dam across Huli-gondi gorge and inscription stone	Do
22	12" x 10"	Kadamba inscription stone	Do
23	6½" x 4½"	Position of ancient dam and inscription stone, Ex. 27	Do
24	Do	Stone foundation above the level of brick wall, Ex. 26	Do
25	Do	View of a house partly excavated, Ex. 26	Do
26	Do	Broken pot at bottom of pit in front of brick wall, Ex. 26	Do
27	Do	General view from north-east, Ex. 26	Do
28	Do	Ash pit and small cross wall across older brick wall, Ex. 26	Do
29	10" x 8"	View of large brick wall from south-east, Ex. 26	Do
30	6½" x 4½"	Pots in ash pit in north east corner, Ex. 26	Do
31	Do	Fallen bricks of collapsed house wall before removal, Ex. 25	Do
32	Do	Showing different levels and grinding stone at bottom, Ex. 25	Do
33	Do	View of walls and pottery from the top, Ex. 24	Do
34	Do	View of walls and pottery from the south, Ex. 24	Do
35	Do	View of walls and pottery from further south, Ex. 24	Do
36	Do	Large urn with lid found in the ground near, Ex. 31	Do
37	Do	View of house walls and pottery from opposite bank, Ex. 22	Do
38	Do	House partly excavated, Ex. 31	Do
39	12" x 10"	View of the House after excavation from west, Ex. 31	Do
40	6½" x 4½"	View of right bank of water-course and its layers before excavation, Ex. 40	Do
41	Do	Fire place of Satavahana layer, Ex. 14	Do
42	Do	Satavahana layer with pottery on stone and wall below, Ex. 14	Do
43	Do	Pottery, 12 feet below the ground, black glazed pottery, Ex. 14	Do
44	Do	View from top of deepest excavated portion, Ex. 14	Do
45	Do	Dolmen stone and pottery, Ex. 34	Do
46	Do	View of stone drain, Ex. 34	Do
47	Do	Water reservoir, Ex. 34	Do
48	10" x 8"	Dolmen and stone drain with pottery viewed from east, Ex. 34	Do
49	8½" x 6½"	Stone walls and slab near, Ex. 13	Do
50	6½" x 4½"	Tiger rock, Ex. 13	Do
51	Do	View of Dolmen from west, Ex. 12 a	Do
52	Do	View of Dolmen from south and coin near by, Ex. 12 a	Do
53	Do	Interior view of dolmen from above, Ex. 12 a	Do
54	Do	Interior view of dolmen from above, Ex. 12 a	Do
55	Do	Pottery appearing, Ex. 12	Do
56	Do	Dolmen stones with pottery found in them and near by, Ex. 12	Do
57	Do	Stone slabs of dolmen and pottery found near by, Ex. 12	Do
58	Do	View of pottery, neolith and dolmen, showing different levels, Ex. 12	Do
59	Do	Slabs, pottery of dolmen and coins near Ex. 30	Do
60	Do	View of huge slabs from north-east, Ex. 30	Do
61	Do	View of huge slabs from west, Ex. 30	Do
62	8½" x 6½"	View of trench between Ex. 12, 12a and 30 from the central rocks	Do
63	Do	View of trench between 12a and 30 from Tiger rock	Do
64	10" x 8"	Trench connecting Ex. 12a and 30 from Tiger rock	Do
65	Do	Trench connecting between 12, 12a and 30 from the south	Do
66	6½" x 4½"	Top of dolmen stones before excavation, Ex. 32	Do
67	10" x 8"	View of dolmen stones from north-west after excavation, Ex. 32	Do
68	6½" x 4½"	Dolmen and pottery, appearing Ex. 33	Do
69	Do	Dolmen and pottery appearing, Ex. 33	Do
70	Do	Slabs and pottery, Ex. 33	Do
71	Do	Brick wall and stone pavement, Ex. 9	Do
72	Do	Pottery and bricks of fallen house at the foot of Baral-gondi, Ex. 23	Do
73	Do	Bank of Neralgondi water course before excavation, Ex. 20	Do
74	Do	View of circular wall and lower pottery layer from east bank, Ex. 20	Do
75	Do	Circular wall and lower pottery level from north, Ex. 20	Do
76	8½" x 6½"	Bricks and pottery appearing from the water course, Ex. 41	Do
77	6½" x 4½"	View of bricks visible before excavation on Baral gondi platform, Ex. 21	Do
78	Do	Bricks strewn about on Baral gondi platform south-west, Ex. 21	Do
79	Do	Whet stone in cave on top of Baral gondi, Ex. 37	Do
80	Do	Neolith and fire place at bottom, Ex. 38	Do
81	Do	View of whet stone from south, Ex. 36	Do

(Also 20 stereoscopic views taken)

LIST OF DRAWINGS PREPARED DURING THE YEAR 1927-28.

1. Ground plan of Somesvara Temple at Sompur.
2. Some line-carvings on the pillars of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
3. Ground plan of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
4. Ground plan of Ramanathesvara temple at Chittur, Sorab Taluk.

APPENDIX C.

STATEMENT SHOWING ANCIENT MONUMENTS IN THE STATE INSPECTED BY THE REVENUE SUB-DIVISION OFFICERS.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT.								
1	Bangalore	Fort	Tippu Sultan's Palace	1927-28..	Rev. Sub-Dn. Officer.	22-12-27	29-2-28	
2	Do	Do	Venkataramanaswami temple	Do	Do	7-6-28	23-7-28	
3	Do	Do	Old Dungeon	Do	Do	22-1-27	29-2-28	
4-7	Do	Bangalore Town	Kempgowda's watch towers	Do	Do	Do	Do	
8	Do	Do	Cenotaph	Do	Do	Do	Do	
9	Do	Gavipur	Gangadharevara temple	Do	Do	25-12-27	30-12-27	
10	Dodballapur	Dodballapur	Asharkana built by Abbas Khuli Khan.	Do	Do	..	..
11	Nelamangala	Sivaganga	Cave temples of Gangadharevara and Honnadevi.	Do	Do	Report not	received.	
12	Channapatna	Channapatna	Syed Ibrahim's tomb	Do	Do	12-27	5-12-27	
13	Do	Do	Akkalshab Khadri Darga Makkan. Tomb of Hyder's priest.	Do	Do	Do	Do	
14	Do	Do	Timmapparaj Urs Mansion	Do	Do	7-6-28	23-7-28	
15	Do	Kotebagilu or Fort.	Fort	Do	Do	..	..
16	Do	Malur	Aprameyaswami temple	Do	Do	12-27	5-12-27	
17	Do	Do	Kailasesvara temple	Do	Do	Do	Do	
18	Do	Malurpatna	Narayanawami temple	Do	Do	Do	Do	
19	Do	Abbur	Kundapurawami Brindavana	Do	Do	Do	Do	
20	Closeppe	Closeppe	Closeppe Memorial Pillar	Do	Do	..	..
21	Devanahalli	Devanahalli	Tippu Sultan's birth place	Do	Do	..	..
22	Do	Do	Fort	Do	Do	..	..
23	Do	Do	Gopalakrishna temple	Do	Do	..	..
24	Do	Gangavara	Somesvara temple and inscriptions.	Do	Do	25-12-27	30-12-27	
25	Do	Ardeshalli	Inscriptions	Do	Do	..	..
26	Do	Kundana	Hoyasala Ballala's Palace	Do	Do	..	..
26	Magadi	Savandroog	Savandroog hill fort	Do	Do	..	..
KOLAR DISTRICT.								
27	Kolar	Kolar	Kolaramma temple	Do	Do	..	..
28	Do	Do	Somesvara temple	Do	Do	..	..
29	Do	Do	Mokhbare	Do	Do	..	..
30	Do	Siti	Sripatisvara temple	Do	Do	..	..
31	Chikballapur	Nandi	Nandisvara temple	Do	Do	27-6-28	18-10-28	
32	Do	Nandi Hill	Tippu's Palace	Do	Do	12-10-27	5-12-27	
33	Do	Do	Yoga Nandisvara temple	Do	Do	28-6-28	18-10-28	
34	Do	Rangasthala	Ranganatha temple	Do	Do	..	..
35	Bowringpet	Budikote	Haidar's birth place	Do	Do	6-12-27	20-10-28	
36	Mulbagal	Avani	Rameswara temple and inscriptions.	Do	Do	12-7-27	20-10-28	
37	Do	Kuradumale	Somesvara temple and inscriptions.	Do	Do	30-1-28	20-10-28	
38	Do	Mulbagal	Hyderali Darga	Do	Do	11-9-27	Do	
39	Do	Do	Sripadaraya Brindavana	Do	Do	..	..
40	Goribidnur	Hiribidnur	Hussenshah Darga	Do	Do	25-3-28	18-10-28	
41	Chintamani	Alamgiri	Venkataramana temple	Do	Do	12-7-27	20-10-25	
42	Do	Kaivara	Amaranarayana temple	Do	Do	..	..
TUMKUR DISTRICT.								
43	Tumkur	Kaidala	Channigaraya temple	Do	Do	..	..
44	Do	Devarayadurga.	Lakshminarasimha temple	Do	Do	..	..
45	Do	Hirigundugal	Viragals	Do	Amildar	..	..
46	Chiknayakanahalli.	Settikere	Yogamadhava temple	Do	Rev. Sub-Dn. Officer.	..	..
47	Do	Huliyar	Mallesvara temple	Do	Do	15-4-28	18-8-28	
48	Sira	Sira	Malik Rahiman Darga	Do	Do	23-6-28	18-8-28	
49	Do	Do	Jumma Masjid	Do	Do	Do	Do	
50	Madgiri	Madgiri	Fort	Do	Do	29-6-28	Do	
51	Do	Do	Mallesvara temple	Do	Do	Do	Do	
52	Do	Do	Venkataramana temple	Do	Do	Do	Do	
53	Do	Midigesi	Mallesvara temple	Do	Do	13-6-28	Do	
54	Do	Do	Venkataramana temple	Do	Do	Do	Do	
55	Tiptur	Aralaguppe	Channigaraya temple	Do	Do	..	..

APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monuments	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
56	Tiptur	Vighnasante	Narasimha temple	1927-28	Rev. Sub-Dn. Officer.	..	..
57	Do	Do	Balalingesvara temple	Do	Do	..	..
58	Turvekere	Turvekere	Nandi in front of Gangadharasvara temple.	Do	Do	15-5-28	18-8-28	
59	Do	Do	Channigaraya temple and inscriptions.	Do	Do	Do	Do	
60	Do	Do	Sankaresvara temple and inscriptions.	Do	Do	15-5-28	18-8-28	
61	Do	Nagalapura	Kedaresvara temple	Do	Do	25-12-27	18-8-28	
62	Do	Do	Channakesava temple	Do	Do	Do	Do	
63	Do	Tandaga	Do	Do	Do	..	..
64	Do	Hulikal	Kallesvara temple	Do	Do	..	..
MYSORE DISTRICT.								
65	Mysore	Mysore	Varahasvami temple	1926-27	Rev. Sub-Dn. Officer.	..	..
66	Do	Do	Lakshmiramana temple	Do	Do	..	..
67	Do	Varuna	Mahalingesvara temple	Do	Do	6-3-28	27-8-28	
68	Nanjangud	Suttur	Somesvara temple	Do	Do	..	..
69	Do	Do	Narayana temple	Do	Do	..	..
70	Do	Hedatole	Lakshmikanta temple	Do	Do	..	..
71	Do	Do	Nagesvara temple	Do	Do	..	..
72	Seringapatam	Seringapatam	Darya Daulat	Do	Do	18-5-28	30-7-28	
73	Do	Do	Sir P. N. Krishnamurthi's Bungalow.	Do	Do	21-5-28	Do	
74	Do	Do	Obelisk Monument	Do	Do	Do	Do	
75	Do	Do	Gumbaz	Do	Do	18-5-28	Do	
76	Do	Do	Jumma Masjid	Do	Do	Do	Do	
77	Do	Do	Webb's Monument	Do	Do	17-6-28	Do	
78	Do	Do	Bailli's Dungeon	Do	Do	9-5-28	Do	
79	Do	Do	Inman's Dungeon	Do	Do	Do	Do	
80	Do	Do	Haviland Arch	Do	Do	18-6-28	Do	
81	Do	Do	Spot where Tippu's Body was found	Do	Do	9-5-28	Do	
82	Do	Do	Ranganatha temple	Do	Do	Do	Do	
83	Do	Do	Portr. of Statue of Kanthirava-Narasaraja Vadeyar.	Do	Do	..	..
84	Mandya	Budanur	Anantapadmanabha temple	Do	Do	11-2-28	Do	
85	Do	Do	Vivekavara temple	Do	Do	..	..
86	Do	Basral	Mallikarjuna temple	Do	Do	13-10-27	Do	
87	Krishnarajpete	Hosaholalu	Lakshminarayana temple	Do	Do	1-5-28	Do	
88	Do	Govindanahalli	Panchalingesvara temple	Do	Do	..	..
89	Do	Kikkeri	Brahmesvara temple	Do	Do	16-12-27	Do	
90	Do	Sindagatta	Lakshminarayana temple	Do	Do	..	..
91	Do	Santetachahalli	Mahalingesvara temple	Do	Do	..	..
92	Do	Agale	Malesvara temple	Do	Do	..	..
93	Do	Tonachi	Basavesvara temple	Do	Do	..	..
94	Do	Tenginaragatta	Siva temple	Do	Do	..	..
95	Do	Kannambadi	Tippu's inscription	Do	Do	12-8-27	Do	
96	Nagamangala	Nagamangala	Kesava temple	Do	Do	5-5-28	Do	
97	Do	Bellur	Madhavaraya temple	Do	Do	..	..
98	Do	Do	Mulesingesvara temple	Do	Do	..	..
99	Do	Kambadahalli	Panchakuta basti	Do	Do	..	..
100	Chamrajnagar	Hale Alur	Arkesvara temple	Do	Do	..	..
101	Hunsar	Dharmapura	Kesava temple	Do	Do	..	..
102	Yedatore	Saligrama	Ramanujacharya temple	Do	Do	23-2-28	27-8-28	
103	Do	Chik-Hansoge	Adinatha Basti	Do	Do	13-3-28	27-8-28	
104	T. Narsipur	Talkad	Vaidyesvara temple	Do	Do	..	..
105	Do	Do	Kirtinarayana temple	Do	Do	..	..
106	Do	Somanathapur	Kesava temple	Do	Do	..	..
106a	Do	Do	Panchalingesvara temple	Do	Do	..	..
107	French-Rocks	Melkote	Narayanavami temple	Do	Do	31-3-28	30-7-28	
108	Do	Tonnur	Temples and Durga	Do	Do	..	..
109	Do	Do	Place where Ramanujacharya held a dispute with Jaina.	Do	Do	..	..
110	Yelandur	Yelandur	Gaurisvara temple.	Do	Do	..	..
HASSAN DISTRICT.								
111	Hassan	Heragu	Kirtinarayana temple	1926-27	Rev. Sub-Dn. Officer.	29-6-28	3-7-28	
112	Do	Koravangala	Buchesvara temple	Do	Do	10-6-28	25-6-28	
113	Do	Ambaga	Prasanna Kesava temple	Do	Do	20-6-28	27-6-28	
114	Do	Doddagaddavalli	Lakshmidevi temple	Do	Do	19-6-28	Do	
115	Do	Kondajji	Vishnu Statue	Do	Do	26-6-28	30-6-28	
115a	Do	Gramma	Yoga Narasimha temple	Do	Do	22-6-28	27-6-28	

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
116	Belur	Belur	Kesava temple and inscriptions	1927-28	Rev. Sub-Dn. Officer	12-6-28	7-7-28	
117	Do	Halebid	Hoysaleswara temple	Do	Do	Do	Do	
118	Do	Do	Kedareswara temple	Do	Do	8-1-28	Do	
119	Do	Do	Virabhadra temple	Do	Do	Do	Do	
120	Do	Do	Parasvanatha basti	Do	Do	Do	Do	
121	Do	Do	Adinatha basti	Do	Do	Do	Do	
122	Do	Do	Santeswara temple	Do	Do	Do	Do	
123	Do	Do	Inscriptions	Do	Do	Do	Do	
124	Do	Chatchathalli	Chattaswara temple	Do	Do	12-6-28	Do	
125	Arsikere	Arsikere	Isvara temple	Do	Do	26-6-28	14-7-28	
126	Do	Do	Grose's Tomb	Do	Do	Do	Do	
127	Do	Harnahalli	Kesava temple	Do	Do	26-6-28	Do	
128	Do	Do	Someswara temple	Do	Do	Do	Do	
129	Do	Javagal	Narasimha temple	Do	Do	Do	Do	
130	Do	Hullekere	Channakesava temple	Do	Do	Do	Do	
131	Do	Mavuttanahalli	Mahalingeswara temple	Do	Do	Do	Do	
132	Do	Honnawara	Kesava temple	Do	Do	Do	Do	
133	Channarayana	Sravan Belgola	Gomateswara statue	Do	Do	13-4-28	26-5-28	
134	Do	Do	Akkana Basti	Do	Do	Do	Do	
135	Do	Do	Inscriptions	Do	Do	Do	Do	
136	Do	Do	Chavunderaya Basti	Do	Do	Do	Do	
137	Do	Do	Chandragupta Basti	Do	Do	Do	Do	
138	Do	Do	Parasvanatha Basti	Do	Do	Do	Do	
139	Do	Jinanathapura	Santinatha Basti	Do	Do	Do	Do	
140	Do	Nuggihalli	Lakshminarasimha temple	Do	Do	12-6-28	29-7-28	
141	Do	Do	Sadasiva temple	Do	Do	Do	Do	
142	Do	Anati	Lakshminarayana temple	Do	Do	Do	Do	
143	Do	Hebbalalu	Sangeswara temple	Do	Do	Do	Do	
144	Hole-Narsipur	Hole-Narsipur	Narasimha temple	Do	Do	Do	Do	
145	Manjarabad	Manjarabad	Fort	Do	Do	12-4-28	7-7-28	
SHIMOGA DISTRICT.								
146	Shimoga	Kudli	Rameswara temple	19-6-27	Rev. Sub-Dn. Officer	31-3-28	10-7-28	
147	Do	Bhedravati.	Lakshminarasimha temple	Do	Do	28-4-28	Do	
148	Channagiri	Channagiri	Fort	Do	Do	22-6-28	5-7-28	
149	Do	Santebenur	Mosque and honda	Do	Do	Do	Do	
150	Honnali	Honnali	Fort	Do	Do	Do	Do	
151	Shikarpur	Belgavi	Kedareswara temple	Do	Do	Do	Do	
152	Do	Do	Tripurantakeswara temple	Do	Do	17-7-27	6-7-28	
153	Do	Do	Berundeswara temple	Do	Do	Do	Do	
154	Do	Bandanike	Trimurti Narayana temple	Do	Do	Do	Do	
155	Do	Do	Anekallu temple	Do	Do	Do	Do	
156	Do	Narasapur	Bastis	Do	Do	Do	Do	
157	Do	Talagunda	Prenaveswara temple	Do	Do	Do	Do	
158	Do	Do	Inscribed pillar in front of temple	Do	Do	Do	Do	
159	Do	Malvalli	Inscribed pillar	Do	Do	Do	Do	
160	Sorab	Kubbattur	Kaitabheswara temple and inscriptions.	Do	Do	28-11-27	6-7-28	
161	Do	Udari	Temples and inscription	Do	Do	Do	Do	
162	Sagar	Ikkeri	Aghoreswara temple	Do	Do	19-9-27	6-7-28	
163	Do	Keladi	Rameswara temple	Do	Do	27-1-28	Do	
164	Do	Kelsi	Temples	Do	Do	21-2-28	6-7-28	
165	Nagar	Nagar	Sivappa Naik's Fort	Do	Do	Report no	received	
166	Do	Do	Palace side outside fort	Do	Do	25-3-28	6-7-28	
167	Do	Basavana Byana	Devaganga ponds	Do	Do	18-10-27	Do	
168	Do	Humcha	Bastis and inscriptions	Do	Do	27-3-28	Do	
169	Tirthahalli	Kavaleedurga	Fort	Do	Do	Report no	received	
170	Do	Melige	Jaina Basti with Brahmadeva Pillar.	Do	Do	Do	Do	

APPENDIX C—concl'd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
KADUR DISTRICT.								
171	Kadur	Devanur	Lakshmikanta temple and Monument.	1926-27	Rev. Sub-Dn. Officer	8-6-28	11-8-28	
172	Do	Hirenallur	Siva temple	Do	Do	..	..
173	Chikmagalur	Hirimagalur	Yupastambha	Do	Amildar	..	..
174	Do	Marle	Siddesvara temple	Do	Do	..	..
175	Do	Do	Chennakesava temple	Do	Do	..	..
176	Do	Do	..	Do	Do	..	..
177	Do	Belavadi	Viranarayana temple	Do	Do	..	..
178	Do	Khandya	Mar andesvara temple	Do	Do	..	..
179	Tarikere	Amritapura	Amritesvara temple	Do	Rev. Sub-Dn. Officer	16-5-28	11-8-28	
180	Do	Sompur	Somesvara temple	Do	Do	3-6-28	Do	
181	Mudgere	Angadi	Jain Basti	Do	Amildar	..	..
182	Do	Do	Kesava statue	Do	Do	..	..
183	Do	Kalasa	Kalasesvara temple	Do	Do	..	..
184	Sringeri	Sringeri	Vidyasankara temple	Do	Do	..	..
CHITALDRUG DISTRICT.								
185	Challakere	Ramadurga	Rock-cut temples	Do	Rev. Sub-Dn. Officer	26-1-28	16-7-28	
186	Molkalmuru	Siddapura	Asoka Inscriptions	Do	Do	25-11-27	Do	
187	Do	Brahmagiri	Do	Do	Do	Do	Do	
188	Do	Jatangi Ramesvara Hill.	Do	Do	Do	26-6-28	Do	
189	Hosdurga	Heggere	Jain Basti	Do	Do	Report not received	Do	
190	Davangere	Anekonda	Isvara temple	Do	Do	Do	Do	
191	Harihar	Harihar	Hariharesvara temple	Do	Do	29-6-28	Do	
192	Do	Nandigudi	Isvara temple	Do	Do	..	..
193	Do	Nanditavare	Do	Do	Do	..	..

APPENDIX E.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
46	33	No date given (Circa 900 A.D.) ..	1. VAIDUMBAS. Vaidumbha-mahārāja	Records the setting up of a stone called Bhanguva-kallu (?) under the orders of Chôrayya, Governor of Nelavanki (village in Srinivasapur taluk). The inscription decrees that none should slay those who take shelter under the stone.
45	31	Saka 978 (A.D. 1056) 38th year ..	2. CHOLAS. Kop-Parakésarivarma Râjen-dradvêa.	Records the death of Sôvarasappa, son of Mayindamarasa, also called Râjendra Chôla Pallavâditya, Chief of Koranelli and Nelavanki in the battle of Pulimatti while fighting against Polakêsi (Chalukya king) while Râjarâja Brahmâdhirâjar alias Manjappayya was ruling over Mahârâjavâdi, Pulinâdu and Murikinâdu from his residence at Ballâr.
45	32	No date given. (Probably of the same date as No. 31.)	....	Records death of a warrior Chôlaganâda, son of Chôva Vankarâga in the battle of Pulimatti in the presence of Chôvarasa, Chief of Nelavanke and the gift of some land in his memory.
73	73	Saka 979 Vilambi Vaiś śu 3 Sunday (Sunday 29th March, 1058 A.D.?)	3. WESTERN CHALUKYAS OF KALYANI. Āhavamalla (Someśvara I) ..	Contains several Sanskrit verses in praise of the king and the Brahmans of the Agrahara village Mahâtatâka, who are described as well-versed in sacrificial ritual. Records the gift of a field in the above village for a Śiva temple named Anḍurêśvara by Prabhu Mahadevaiya and others after purchasing the same from the Brahman mahajanas of the village. Records the grant of the toll-dues of the agrahâra village Piriur to the Brahmans Vâsudêvabhatta and others for the maintenance of their village tank by Manevergâde danḍanâyaka Guṇḍamayya.
69	68	Saka 983 Sârvari Bhâd. ba 30 Monday. (Monday 28th August, 1060 A.D.?)	Trailôkyamalla (Sômêśvara I).	

92	103	Chálukya Vikrama era 2nd year. Dundubhi (date irregular. Nearest Dundubhi is 1082 A.D. 2nd year of the era is A.D. 1077).	Tribhuvanamalla (Vikramáditya VI).	Registers the grant of some land to the 500 Vira Bananjas by Bīya Balegāraṣeṭṭi of Telunga-vaṁśa in the presence of prabhus and praje of the agraḥāra village Jagale.
71	72	Chálukya Vikrama era 5th year. Pramōdūta Śrā. ba. 10 (date irregular: 5th year of the era is A.D. 1080. Nearest Pramōdūta is A.D. 1090).	....	Memorial raised by a disciple named Vāmadēvaiya to commemorate the death of his guru Dēvaiya of Honnavura.
90	100	Chálukya Vikrama era 5th year. Prajāpati Pushya ba 10 Thursday (date irregular. Fifth year of the era is 1080. Nearest year Prajāpati begins in A.D. 1091.)	....	Viragal recording the death of a warrior Boppa of the village Hanche while fighting for the defence of the village Bandane.
89	97	No date	Tribhuvanamalla (Vikramāditya VI).	Viragal recording the death of Rāmiṣeṭṭi while defending the village Hanche against the attack of Pergade Boppadēva.
89	98	No date	Tribhuvanamalla (Vikramāditya VI.)	Records the death of Bettige Sivayya while fighting with robbers.
33	13	No date	Do	See under Hoysalas.
78	79	Saka 1070 Prabhava Pushya ba 30 Sankarānti Monday (10th January, A.D. 1149). But the year is Vibhava (Date irregular.)	Jayasimhadēva Jagadēkamalla.	See under Kalachuryas and Kadambas.
77	78	No date	Bhūlōkamalla	Some Kadamba King is referred to. Details are gone.
78	79	Saka 1070 see under Western Chálukyas.	4. KADAMBAS. Sōvidēva	Records a grant of land under the tank Balakere by Kāmaga-vuṇḍa, son of Mānika Kētiṣeṭṭi of Emmanur for the temple of Rāmésvara while Sōvidēva of Kadamba dynasty was ruling Banavasenād as a feudatory of Vijayāditya, Kalachurya king of Kuntala with title Mahārājādhirāja, etc. The name of Chálukya king Jayasimha is found at the beginning of the inscription, apparently as the overlord.
88	96	No date	Rēchadēva	A memorial stone set up by Dommayya to commemorate the death of his father in a cow-raid during the reign of king Rēchadēva, king of Banavase, devotee of god Madhūkésvara.
78	79	Saka 1070 (see under Kadambas)	5. KALACHURYAS. Vijayāditya	

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
80	81	Eleventh year of Kalachurya king Tribhuvanamalla: Vyaya sam. Chaitra ba. (?) Sunday (The date falls in March, 1166 A.D.)	5. KALACHURYAS— <i>concl'd.</i> Tribhuvanamalla. (Bijjala)..	Records a fight between Bammarasa, Virarasa, and Hoysana Maṇḍalika of Gutti in the siege of Ginnalagundi and the death of a warrior Kētamallasetti during the siege.
90	99	Eleventh year of Kalachurya king Tribhuvanamalla Bijjala. Vyaya sam. Āshādha śu 14 Tuesday. (Tuesday 14th June, A.D. 1166).	Do ..	Viragal recording the death of a warrior of the village Hanche while fighting with robbers.
79	80	Eighteenth year of Rāya Murāri Sōvidēva. Dundubhi sam. Āśvīja ba. 13 Sunday. Date irregular: 18th year of Sōvidēva is 1184 A.D. which corresponds to Krōdhi. Nearest Dundubhi is A.D. 1202.	Rāyamurāri. (Sōvidēva) (?)..	Viragal recording the death of a warrior Sōvisetti while fighting for the defence of the cattle of the village Ennegēri.
33	13	No date	6. HOYSALAS. Vishnuvardhana ..	The name of Chalukya king (Tribhuvanamalla) with titles is mentioned as the overlord. After this come the name and titles of Hoysala Vishnuvardhanadēvaru. Death of Kētamalla and Malliseti of Arasiyakere is next recorded.
28	9	Saka 1105 Sōbhakrit. Jyēsthā śu 3 Vaddavāra with Vyātipāta and Utarāyana Sankramana: (Thursday 26th May, A.D. 1183).	Vira Ballāla ..	The usual genealogy of Hoysala kings down to Vishnuvardhana is given in the inscription. A grant of land under Kapigan-kere is recorded as having been made by Heggade Rēvaṇṇa Kētamalla of Rājyādhyaksha and the "Gojas" for the temple Gojēśvara of Arasiyakere and Amritarāsipandita of Kālāmukha sect is mentioned as the donee.
30	10	Saka 1110 Kūlaka Pushya ba. 30 Monday. (Tuesday 14th January, A.D. 1189? Date irregular.)	Ballāla II ..	After the usual genealogy of Hoysalas down to Ballāla II is recorded the consecration of God Viraballālēśvara in the town Arasiyakere by the king Viraballāla and the grant of some land for services in the temple by the king to Kriyāsakti-paṇḍita, Śaiva priest.

35	15	Saka 1123 Raudri sam. Uttarāyana Sankramana. Chitra śu 13 Vaḍḍavāra. (30th March of 1200 A.D.)	Do	..	..	Records the gift of some land as umbali to Kātigaṇḍa, son of Jēḍara Dasimsyā for having built a tank and the grant by Kātigaṇḍa of some land for service in the temples of Gojjēśvara in Kōṭeyahālu, Mēlēśvara in Gījeyahalli, Gojjēśvara in Arasiyakere.
33	11	Saka 1143 Vikrama sam. Śrāv. ba. 1 Sunday. (Date irregular. Saturday July 18, A.D. 1220 ?)	(Ballāla II ?)	..	..	Records the grant of some land and sums of money by various individuals of Arasiyakere for god Vīraballālēśvara.
33	12	No date	Vīra Ballāla. (Ballāla II ?)	..	..	Vīragal set up by Malligaṇḍa in memory of the death of his brother Rāmāya in a cattle raid.
26	8	No date	Vīra Ballāla (Ballāla II ?)	..	..	Records some grant by Rājadhyaśhada..... while Vīraballālādēvarasa was encamped at Huligere.
88	94	Krōdhana sam. Chitra śu 10 Thursday.	Vīra Ballāla (Ballāla II ?)	..	..	Records the sati performance of Bīramagaṇḍi.
39	19	Saka 1149 Sarvajit Sam. Chaitra śu 3 Monday. (21st March, A.D. 1227 Sunday ?)	Narasimha II	..	..	Records the construction of Sōmanāthālaya in Kēśavapura by somebody and the construction of a tank Ekkalasamudra by Ekkalasetṭi, disciple of Trilochanaḍḍa and the grant of some kodagi to Ekkalasetṭi by the mahājanas of Elavare for the construction of a tank.
22	2	Pramādi samvatsara	Hoyasala Sōmēśvara	..	..	Records the consecration of some temple and grant of some land for the same.
69	70	No date	7. SEVUNAS.			
75	74	Dhātu Samvatsara : 7th year of the reign. (1216 A.D.)	Singhanadēva (1210-1247 A.D.)	..	..	Sarvādhikāri Honnama, son of Āriya Malisetṭi is recorded to have made a gift of land in Honnavura for a Śiva temple.
76	75	Chitrabhānu sam. Bhādrapada. Monday : 11th year of the reign (August, 1282. A.D.)	Singhanadēva	..	..	Records a grant of land to a Śaiva priest, Hiriyūra-sthānādhīpati by Bommeya Nāyaka.
			Rāmachandrarāya	..	..	Memorial stone set up to mark the death of Rankana in a fight with Haḍevaḷa, <i>aliya</i> of Parvata Voḍeyar.
84	86	Virōdhi sam. Kārtika śu. 3. (October 15, 1349 A.D. ?)	8. VIJAYANAGAR.			
			Vīra Bukkarāya	..	..	Records the construction of Śāntinātha basti by two merchants of Banavase and grant of some land for the basti.

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
24	4	Saka 1291 Kīlaka sam. Chai. śu. 1 (March 9, A.D. 1369 or March 20, A.D. 1368 ?)	8. VIJAYANAGAR— <i>concl'd.</i> Vīra Bukkaṇṇa Vaḍeyar	Records the construction of Mallikārijuna temple in Arasikere called Udbhava-Sarvajña-Viravijaya-Ballālapura by the mahājanas of the village and the grant of some land for services in the temple including wages to the <i>kalukutiga</i> by the mahājanas under the orders of mahāpradhāna Basaveya-dannāyaka and during the administration of Nāyaka Ācharasa, son of Sāvupeya Viṭhangalu.
59	56	Saka 1302 Raudri sam. Māgha ba. 1 Monday Rōhiṇi. (Date irregular: Saka 1302 Raudri. Māgha ba. 1 is 11th January, 1381 A.D., a Friday with Pushya-nakshatra. The nearest tithi that has the week-day and nakshatra is Māgha śu 11, January 7, 1381).	Vīra Bukkarāya Mahārāyaru.	Records the grant of some land in the village Maddūr otherwise called Upēndrapura ? and the toll collections of the village for services of feeding pilgrims, recitation of Vēdas and Purāṇas and Tiruppāvai (Tamil hymns), etc., in the temple of Dēsinātha by the mahājanas and gaṇḍu-prajegaḷ of Maddūr. The date of the inscription is irregular and falls in the reign of Harihara II, successor of Bukka.
85	88	Saka 1321 Kshaya sam. Vaiś. śu 8 Monday. (Date irregular: Saka 1321 is Pramāthin. Taking this year the date corresponds to Monday 14th April, 1399 A.D. The nearest year Kshaya is Saka 1308.)	Hariharaṛāya (Harihara II)	Sati stone recording the death of Vijayabbe, wife of Pōchidēva as a sati, in the village Tauti (Chauti) in Gaḍinād and Kuntaladēsa.
47	36	Virōdhi sam. Kārtika śu 1 Monday. (A.D. 1409 Virōdhi falls in the reign of Dévarāya I but the week-day is irregular for that year.)	Vīra Dévarāya Voḍeyar (Dévarāya I ?)	Records the grant of tax on looms, etc., of the village (Gangavādi ?) for god Nanjarasa Voḍeyar.
62	60	No Date.	Vīra Dévarāya Voḍeyar (Dévarāya I ?)	Vīragal recording the death of Kāmagaḍa.
51	44	Saka 1419 Pingala sam. Śrāv. śu 15 Saturday with Dhanishtā (Saturday 12th August 1497 A.D.)	Kathāri Śāluva Narasimha	Kathāri Śāluva, son of Bukkāmbikā is recorded to have performed Tulāpurusha-dāna and to have given away the village Mādāpāyakanabāl'i to the Brahman Kāmiyāchāya, a worshipper of goddess Ambikā.

56	49	Saka 1440 Īśvara sam. Kār. śu 12. (Saka 1439 is Īśvara. Kār. śu 12 of this year falls in October 1517 A.D.)	Krishnarāya	Records the gift of the village Kundalavāḍi by the king to a Brahman Rāmānuja.
65	63	Saka 1454 Vijaya sam. Chaitra śu 15 Monday (Lunar eclipse) date irregular : Saka 1454 is Nandana. Chaitra śu 15 of this year is Thursday without lunar eclipse. Saka 1455 is Vijaya. Chaitra śu 15 of this corresponds to Wednesday 9th April, 1533 A.D. and there is no lunar eclipse on the day.	Achyutarāya	Records the grant of right to collect certain dues in Banavase District for discharging the duties of priest and astrologer to Venkatādri daivajna, great-grandson of Venkatādri-yajamāna of Ānegondi-sthala by the king for the prosperity of himself and his family (grant probably spurious).
63	64	Saka 1455 Jaya sam. Chai. śu 15 Monday (lunar eclipse) : date irregular. Jaya is Saka 1456 or A.D. 1534.	Do	Records the grant by Chikkappannarāya of Guttala of the office of <i>dēspanḍe</i> in Huruipāleya to Venkatādriyajamāna, same as that referred to in the above inscription. The grant ends with the name Khaṇḍerāya (grant probably spurious).
60	57	Svabhānu sam. Srā. śu 10	Tirumalarāya	Registers the gift of some land for food-offerings to god Sōmēśvara of Upēndrapura by the nāḍ-gaudus of the village.
97	108	Saka 1300 (A.D. 1378)	9. Gersoppe Chiefs. Haiveya-bhūpāla	Records some grant made by Honnapasetṭi, brother of Nambisettī. To this family belonged Rāmakka, wife of Rāmānāhegaḍe and mother of Yōjana-setṭi. Rāmānāhegaḍe was the son of Sōmana dandanāyaka, an officer (paṭṭavardhana-bāhattaraniyōgi) under Basavadēvarasa, ruler of Banavasi and Gokaṛṇa whose capital was Chandrapura (Chandragutti?). Basavadēvarasa's overlord was king Haivebhūpāla ruler of Gersoppe kingdom. All the above rulers are stated to be Jains.
99	109	Saka 1314 Prajāpati sam. Kār. śu 5 Sunday. (20th October, 1392 A.D.)	Haive-nripa	Records the construction of a Jaina basti called Anantatīrthankarachaityālaya in Gersoppe by Yōjanasetṭi. His wife Rāmakka was the daughter of Mānikasetṭi and Nāgave and died by <i>saṃnyāsana</i> .
100	111	Saka 1323 Vikrama sam. Māgha śu 1 Saturday. (January 15, A.D. 1401 if Vikrama is taken as Saka 1322.)	Baichirāja	The inscription records the death of Mangarasa, chief of Nagirapura, <i>aṭiya</i> of Haiverāja. Baichirāja seems to have been in some way connected with Haiverāja and Honnabhūpa, rulers of Nagiri kingdom.

List of Inscriptions published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
99	110	Tārana sam. Phāl, śu 1 Sunday (A.D. 1404 is Tārana. If this year is taken the date coincides with January 31, A.D. 1405 which is a Saturday and not Sunday.)	9. Gersoppe Chiefs— <i>concl'd.</i> Haivaṇṇarasa	This is a memorial stone recording the death of Sântaladēvi, daughter of Bommanasetti and Bommakka, who was a daughter of Arasappodeyar. Sântaladevi's husband was Haivaṇṇarasa, son of Mangarāja who was the son of Kāmārāja and Māliyyabbarasi, daughter of king Honna of Gersoppe.
95	105	Saka 1343 Sārvari sam. Māgha śu 5 Wednesday (January 8, 1421 A.D., if Sārvari, Saka 1342 is taken.)	Do	Records a grant of land by Haivaṇṇarasa, his son Padmaṇṇarasa and daughter Jakkaladēvi for pārśvanātha temple in Dharmapura and in memory of Tangaladēvi, wife of Haivaṇṇarasa. The ancestry of Tangaladēvi and Haivaṇṇarasa is next given. Then come the names Mangabhūpa, Kēsava, Honnabarasi of Ānevali, her husband Haivanripa, his daughter Jakkabarasi (who is said to have built the Jaina temple referred to) and her husband Mangabhūpa and her children Haivana and Mābalāmbā. Mābalāmbā's husband is stated to have been Kēsavarāya, son of Tangaladēvi, related to Mangabhūpa, who was the son-in-law of Haivebhūpa, a descendant of Honnarasa king of Nagira. Ambirāya, husband of Mānikadēvi was descended from Kēsavarāya. His son, Sanga, a devotee of God Jinēdra of Kshēmapura (Gersoppe), his son Amba, the latter's son Sangama are next mentioned. Sangama's feudatory was Ajjanripāla ruling in Paśchimanaḍu in Kuntaladēśa. His son-in-law (?) was Tammarasa, ruler of Irundūr. Tammarasa's elder sister's son was Kallarasa of Irundūr. Kallarasa's sister was Tangaladēvi, wife of Haivaṇṇarasa and her son was Padmaṇṇarasa, the donor.
102	112	Saka 1520 Hēvaḷambi sam. Māgha ba 5 (Saka 1519 is Hēvaḷambi. Māgha ba 5 of this year is equivalent to 16th February, 1598 A.D.)	Sāluva Chennabhairādēvi of Nāgira kingdom.	Chennabhairādēvi is stated to have been ruling over Haive, Tu'u, Konkana and other kingdoms. The inscription records the construction of Tiruvengalanātha temple in the name of the queen at Gersoppe by Vāduga Tammappa Sēnabōva and the

71	70	Vijambi sam. Bhādrapada śu 14 (No Saka year is given. Vijambi may be Saka 1520 as it belongs to the same reign as the above number. If so the date is equivalent to 4th September, 1598.)	Do	Records the grant of some land by Śenabōva Timmarasaiya for offering lights in the temple of Hanumantēśvara in Gōvardhanagiri.	gift of some vrittis of land for service in the temple. Details of expenditure for services in the temple are given which furnish some information regarding prices of commodities at the time.
95	107	No date. (May belong to the same date as No. 112; the names Ajana and Kallapa of this inscription seem to be the same as Ajjarasa and Kallarasa referred to in the inscription No. 112 which is found close to this inscription.)	No king	Records the setting up of an image of the Jaina god Nēminātha by Ajana whose mother was Mābāmbā and whose father was Kallapaśrēṣṭhi, son of Ojanaśrēṣṭhi. The guru of Ajana is stated to be Dēvachandra, son (disciple) of Lalitakīrti of Dēsigana and Ghanaśōkavali.	
67	65	Saka 1431 Vibhava sam. Kārt. ba 30 Sunday (Solar eclipse) (late irregular: Vibhava is Saka 1430. If Saka 1431 is taken, Kārtika ba 30 falls on Monday 12th November, 1509, A.D. a day of solar eclipse.)	10. Keladi chiefs. Sadaśivanāyaka	Records the grant to collect certain specified sums from specified districts to priest and astrologer Narasappa by Sadaśivanāyak, son of Chaudagonda Bhadrageṇḍa, son (i) of Basageṇḍa, grandson of Gōpagonda and great grandson of Dēvageṇḍa. The titles Yaḍava-Murāri, Kōṭekōlāhala, etc., usually applied to Keladi chiefs are found here also. The date appears to be too early for Keladi chiefs. The grant (copper plate grant) appears to be spurious.	Records the grant to collect certain specified sums from specified districts to priest and astrologer Narasappa by Sadaśivanāyak, son of Chaudagonda Bhadrageṇḍa, son (i) of Basageṇḍa, grandson of Gōpagonda and great grandson of Dēvageṇḍa. The titles Yaḍava-Murāri, Kōṭekōlāhala, etc., usually applied to Keladi chiefs are found here also. The date appears to be too early for Keladi chiefs. The grant (copper plate grant) appears to be spurious.
61	58	Saka 1596 Pramādi sam. Nija Bhādra. ba 5 (Pramādi is Saka 1595. Taking this year the date is equivalent to September 20, A.D. 1673).	Chennammāji (Queen of Sōmaśekhara Nāyaka).	Records the remission by the queen of customs dues on various articles of merchandise sent through the ghats into Ke'adi, for services in the temple of Mallikārjuna built on the bank of the Tunga river by Hariharakramita.	Records the remission by the queen of customs dues on various articles of merchandise sent through the ghats into Ke'adi, for services in the temple of Mallikārjuna built on the bank of the Tunga river by Hariharakramita.
63	61	Saka 1607 Raktākshi sam. Nija. Śrāv. śu 5 (Saka 1606 is Raktākshi. Nija Śrāv. śu 5 of this year is equivalent to August 5, A.D. 1684).	Do	Registers the gift of some land and a house site in the village Nivane to the village accountant Timmaya by the queen.	Registers the gift of some land and a house site in the village Nivane to the village accountant Timmaya by the queen.
64	62	Vriśa sam. Phāl. śu 10 (The only Vriśa in this reign falls in Saka 1563 and Phāl. śu 10 of this year is equivalent to February 29, 1642 A.D.)	Vīrabhadranāyaka	Registers the gift of some land in the village Mālave to Dhīvara (fisherman) Malla by the king in recognition of his services in the palace.	Registers the gift of some land in the village Mālave to Dhīvara (fisherman) Malla by the king in recognition of his services in the palace.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*concl'd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
54	47	Saravajit sam. Śālv śu 6 (July 23, A.D. 1707 ?)	11. MYSORE KINGS. Kanthirava-Narasarāja Oḍeyar (II).	A <i>nirūpa</i> issued by the king to Chaluvaia of Mahisūra-nagarada hobali-sīme-vichāra to set apart the revenues of a village yielding 100 varahas annually for services in Lakshmi-kānta temple in Kalale village and to set up an inscription stone to mark the grant.
54	48	Sarvadhāri sam. Kārt. śu 15 (Oct. 18, A.D. 1708 ?)	Do	A <i>nirūpa</i> issued by the king to Haridāsaia, <i>maṇchagāra</i> to pay up all the revenues of the villages Uppinahalli and Sōre-kāyipura for services in the same temple (of Lakshmi-kānta).
53	46	Khara sam. Vaiś. śu 11 (April 18, A.D. 1711 ?)	Do	A <i>nirūpa</i> issued by the king to Chaluvaia (see No. 47) to celebrate annual car-festival of the above temple by getting a free supply of necessary articles from the villagers of the Hobali.
53	45	Saka 1683 Vishu sam. Kār. ba 10 (Nov. 21, A.D. 1761.)	Krishnarāja Voḍeyar (II)	Records the purchase grant of the village Chilukavādi in Satyā-gālasthala on the receipt of the price from the settlers to Venkaṭarāmaia by the king.
76	76	....	12. MISCELLANEOUS CHIEFS. Mārarka-arasar (king of Banavase).	Viragal recording death of a hero in the village Bandane.
48	37	Saka 142. Raudri sam. Push. ba 10 Tuesday (5th January, A.D. 1501).	Vīra Channa Nanjarāya Oḍeyar.	Records the building of a new village Rānttapura and the grant of the right to collect certain taxes to the headman of the village with the consent of the <i>prabhu</i> s and <i>praje</i> of Kudihēru village. The grant is recorded to have been made by Sōmarasa mantriśvara under the <i>nirūpa</i> of mahāpradhāni <i>Siddhayaarānta</i> , a minister of mahāmaṇḍalésvara Vīra Channa Nanjarāya Oḍeyar.
86	90	Saka 1628 Pārthiva sam. Jyesh. śu. Tārana sam. Pushya ba 9. (Pārthiva is Saka 1627 or A.D. 1705) Tārana is Saka 1628 or A.D. 1706.	Deśāyi Guttalada Hanuman-taganda.	Records some remission of tax for the maintenance of horses granted to Mari Basapagaṇḍa of Kopa in Huruḷipattana-sīme.

85	87	Śaka 1626 Tārana sam. Chaitra ba. 5. September 5, 1716 A.D.	Do	..	Records similar remission granted to Virapagaṇḍa of Hirīya Chauti.
86	89	Śaka 1638 Durmu- khi sam. Āśv. śu 1 Virōdhikṛit sam. Vaiś ba 1	Dēśāyī Guttala Lachapa- gaṇḍa.	..	Registers gift of some land in the village Chikkachauti as <i>sattige- mānya</i> to Gaṇḍa Basappa.
83	85	Śaka 1646 Krōdhi sam. Śrā. ba 5 Monday. (Wednesday? 29th A.D. 1724.)	Guttala Mānika Kāḷagaṇḍa's Lingapagaṇḍa.	..	Records the gift of some land to Kanchapa a servant.
57	50	Bahudhānya sam. Śrā śu 15	Bayichanāyaka	..	Records the gift of some land for the service of god Vira- bhadra.
13. MISCELLANEOUS—DATED.					
50	43	Śaka varsha 904 Chitra (bhānu) sam. Śrā. śu 10 Monday.	....	..	Records the construction of a temple and the grant of some land in Oragāl village by some Brahmans of Maḷur and Mallayya.
92	104	Śaka 1374 Āngirasa sam. Mārga. 30 Sunday (Sunday 10 December, 1452 A.D.)	....	..	Records the grant of some land in the village Nellikoppa for nandādīpa in some temple by the gaṇḍas of Chandragutti.
49	39	Śaka 1440 Bahudhānya sam. Pushya śu 10.	Mahāmaṇḍalésvara..... .....nāyakaru.	..	Records the grant of right to collect tolls and other taxes.
50	42	Śaka 1462 Vikāri sam. Phāl. śu. 5.	Varadarasa: Nārasayya	..	Records the grant of some land to somebody.
81	82	Śaka 1690 Sarvadhāri sam. Māgha śu 7 (13th February, A.D. 1769.)	Basavalingappa, gaṇḍa of Nandināthapura.	..	Gift of some land for nandādīpa at the gadige of Koṭṭūra Basavésvara.
68	67	Śaka 1730 Vibhava sam. Āśv. śu 13 Sunday (2nd October, A.D. 1808.)	Registers the sale of a slave-girl of Holeya caste.
<i>The rest are private grants without dates.</i>					

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APPENDIX D.

INSCRIPTIONS IN KANNADA CHARACTERS

ಚಿತ್ರದುರ್ಗದ ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು

1

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಬೇತೂರು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ
ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

- 1 ಸ್ತುತಿಶ್ರೀ.....ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ
- 2 ಸುದ.....ಶುಕ್ರವಾರದಂದು ಕುಂದಗೋಳ
- 3 ಕಲಗದು.....ನಡಿಗರ
- 4 ನಾರಯನಾಯ.....ಮಡಿದಂ

2

ಹದಡಿಹೋಬಳಿ ಲೋಕೀಕೆರೆ ಗ್ರಾಮದ ವಡ್ಡೀ ಜಗನ್ನಾಥ ಕಟ್ಟೆಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'x2'

- 1
- 2
- 3ಪ್ರಮಾಣಿ.....
- 4 ಸಂವತ್ಸರ.....
- 5
- 6 ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀಹೊಯ್ಸಳ ಸೋಮೇಶ್ವರ
- 7ಕಂಕಪ್ಪಜೀಯ
- 8ಮತ್ತರಾ.....
- 9ಪ್ರತಿಷ್ಠೆ.....
- 10
- 11 ಸಾಸಿರ ಕವಿರೆಯ.....
- 12 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಠಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- 13 ಜಾಯತೇಕ್ರಿಮಿಃ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನುಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೀ
- 14 ಯೋಧವದ್ಧಿಃ | ಸರ್ವಾನೇತಾರ್ಥಾಧಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಮಯೋ ಧೂಯೋ ಯಾಚಕೇ ರಾಮಧದ್ಧಿಃ

3

ಅದೇಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೋಡಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ನವರಂಗದ ಅಗ್ನೇಯ ಕಂಬದಲ್ಲಿ.

- | | |
|-----------------------------|-------------------------|
| 1 ಯೇ ದೇವಸ್ಥಾನ ಶಿಲಿಲವಾಗಿ ಇದಂ | 4 .....ತಿಮ್ಮ ಪನಹಳ ರಂಗ |
| 2 ತದನು \|೦ | 5 .....ಚಂನ ಬಸವ |
| 3 ಯೇಶ್ವರ ಸಂ ಕಾರ್ತಿಕ ಶುದ | 6 .....ಸ್ವರು ಮಾಡಿದ ಸೆವೆ |

ಹಾಸನ ದಿವ್ಯ ಕ್ಷೇತ್ರ ಶಾಸನಗಳು

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು

4

ಅರಸೀಕೆರೆ ತಾ|| ಕನಕಾ ಹೋಬಳಿ ಮಳೆಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" × 2'—3"

- 1 ಶ್ರೀಮಹಾದೇವ ಶರಣು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈ
- 2 ರೋಕ್ಕ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ
- 3 ೧೨೬೧ನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಚಯುತ್ರ ಸು ೧ ದಂದು ಶ್ರೀಮನ್ನಹಾ ಮಂಡಲೇಶ್ವರ
- 4 ಅರಿಯಾವಿಧಾಡ ಧಾಪೆಗೆತಪ್ಪುವ ರಾಯರಗಡ ಶ್ರೀ ವೀರಬುಕ್ಕಂಜವೊಡೆಯರು ಪ್ರಿಥ್ವೀರಾ
- 5 ಜ್ಯಂ ಗಯುವಲ ಶ್ರೀಮನ್ನಹಾಪ್ರಧಾನಂ ಬಸವೆಯ ದಂಜಾಯ್ಕರ ನಿರೂಪದಿಂ ಸಾಲುಪೆಯ
- 6 ವಿಲಂಗಳ ಮಗ ನಾಯಕ ಆಚರರ ಅಧಿಕಾರದಲು ಮಾಡಿದಧರ್ಮ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಕಿ
- 7 ತ ಶ್ರೀಮತು ಸರ್ವನಮಸ್ತದ ಪಿರಿಯಪಟ್ಟದ ಮಹಾಗ್ರಹಾರಂ ಉದ್ಭವ ಸರ್ವಜ್ಞವೀರ ವಿಜಯ ಬರಾ
- 8 ಇ ಪುರವಾದ ಅರಸಿಯಕೆಲೆಯ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಂಗಳು ಸಾಯಿರೋಕ್ಕಲು ಮಾ
- 9 ದಿದ ಧರ್ಮವೊರಡಿಯ ಮಲ್ಲಕಾರ್ಜುನ ದೇವರಿಗೆ ಹೊಸಾಗಿ ದೇವಾಲಯ ಮಾಡಿದ ಸಂಮಂಥ ಆದೇ
- 10 ವರ ಆಮೃತವಡಿಗೆ ಆಗುಳಿಯ ಬಯಲಲು ಆದೇವರ ಗದಕಂಬ ಇಂ ಆ ದೇವರ ಕೈವೊರ
- 11 ದಿ ಯೊತ್ತಿನಲ ಕೈ ೧ ಸಂಜೆ ಮಲದ ಹಿಂದಣಕ್ಕೆ ೧ ಅನ್ನು ಆ ದೇವರ ಆಮೃತ ಪ
- 12 ಡಿಗೆ ಮಾನ್ಯವಾಗಿ ನಡಸಿ ಬಹವು ಶ್ರೀಕಾರಿಯ
- 13 ದೇವಾಲಯ ಮಾಡುವ ಕಲುಕುಟಗರಿಗೆ.....
- 14 ಮಾಡುವುದಕೆ..... ಸಹಾಯವಾಗಿ
- 15 ಸಂಮಂಥ ಆ ಮಲ್ಲಕಾರ್ಜುನ ದೇವರ ಶ್ರೀ ಕಾರಿಯ
- 16 ಜಯನು ಆ ಚಂದ್ರಾರ್ಕ ಮಾಡುವಂತಾಗಿ ಆ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಂಗಳು ಮಾಡಿದ
- 17 ಧರ್ಮ ಆ ದೇವರಿಗೆ ಹೊದೋಂಟ ಸೋಮೇಶ್ವರ ರೊತಿನಲ ವೀರ ಮಾಡಿಕೊಂಡಿಹ ಹೊದೋಂಟ ಆ ವೀರ ಆಯ
- 18 ಹಿಂದೆ ವೊಂದು..... ಹೊದೋಂಟ ಆ ದೇವರಿಗೆ ಸಲುವುದು..... ಧರ್ಮವನ
- 19 ಇದವರು ಕಾಶಿಯಲ..... ಕೊಂಡ ಪಾಪದಲು ಹೋಹರು ಮಂಗಳ ಮಹಾಶ್ರೀ
- 20 ಬೊಕ್ಕಸದ ಸೇನದೋವ ಜನನಯ್ಯನ ನರಸಿಂಹದೇವನ ಬರಹ

5

ಅದೇ ಮಳೆ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಕಂಬದ ಬುಡದಲ್ಲ.

- | | |
|-------------------|-------------------------|
| 1 ಪಯಂಗಳ ಸಂ | 4 ಗಳು..... ಬಿಟ್ಟು |
| 2 ಅಸಾಡ..... | 5 ನಂದಾ..... |
| 3 ಶ್ರೀರಾಮಯ | 6 ಧರ್ಮ |

6

ಅದೇ ಮಳೆ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲ.

- | | |
|-----------------------|----------------------|
| 1 ಬರ ಸಂವತ್ಸರದಲು | 4 ವರ ಸೇವೆಗೆ ಯೆತ್ತಿನದ |
| 2 ಮಲ್ಲಯದೇವಯ್ಯ | 5 ಕಲ್ಲುಕೆಲನದ ವಂಟ |
| 3 ಶ್ರೀ ಮಲ್ಲಕಾರ್ಜುನ ದೇ | 6 ಪ |

7

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮ ಬಿಟ್ಟುಬುಡದಲ್ಲ ಕಾತವಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲ ಕಾಲುವೆಬಳಿ ದಿದ್ದಿರುವುದು.

ಪ್ರಮಾಣ 3'—6" × 2'—0"

- | | |
|---------------------------------|-----------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವಿಕೃತಿ ಸಂವತ್ಸ | 5 ಯ್ಯನುಂ ಮಲ್ಲಯ್ಯನುಂ ಮಹಾ |
| 2 ರದ ಶು ಸು ೧೩ ಶು ಶ್ರೀಮತು | 6 ಜನಂಗಳುಂ ಸಮಸ್ತ ನಖರಂಗ |
| 3 ಮಹಾಪ್ರಧಾನಂ ಬಸವದಂಜಾ | 7 ಇ ಶ್ರೀ ಮಲ್ಲಕಾರ್ಜುನದೇವರಿಗೆ |
| 4 ಯಕರ ನಿರೂಪದಿಂ ತವ್ವ | 8 ಬಿಟ್ಟ ಗದ್ದೆ ಸಲಗೆ ೫ ಆಯ್ಕು |

ಅದೇ ಅರನೀಕೆರೆ ತಾ|| ಕನಬಾ ಹೋ|| ಮಳೆಮಲ್ಲೇಶ್ವರದ ಬೆಟ್ಟದ ಬುಡದಲ್ಲ ಹೊಲದ ಬದುವಿನಲ್ಲ
ದಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'—6"×3'—6"

- ಹೊಯ್ಸಳಾ ದೊಳ
- ಅವರೊಳ ಮಧ್ಯಮನಾಗಿ
- ರೋಕೋತ್ತಮಂ ತಾನೆನಲು
-
- ವೀರಬಲ್ಲಾಳ ದೇವರಸರು
- ಹುಲಗೆಪುಯ ನೆರೆವೀಡಿನೊಳು
-
- ರೋಕದೊಳು || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗು
- ಪ್ರಜೆ ಮೆಚ್ಚಿಗಂಡರುಂ
- ರಾಜಾಧ್ಯಕ್ಷದ
- ರಿಗೆ ಪಡೆವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ
-
- ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು
- ಇಂಕೀಧರ್ಮವಂ ಪ್ರತಿಪಾದಿಸಿದವರು ಗಂಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದೊಳ
- ಧರ್ಮವಂ ಕೆಡಿಸಿದವರು
- ಕವಿರಯ ಕೊಂದ
- ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ತಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಮಿಃ||

ಅರನೀಕೆರೆ ತಾ|| ಅರನೀಕೆರೆ ಚೌನಿನ ಬಳಿ ದೊಡ್ಡ ಕೆರೆಯ ಸಮೀಪದಲ್ಲ ಹೊಸದಾಗಿ ದೊರೆತ ಈಶ್ವರ
ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7'—6"×3'—0"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
- 2 ಸ್ತಂಭಾಯಸಂಧವೇ || ಶ್ರೀಸೋದರಾಂಬುಜ ಧವಾದುದಿತ್ತೋತ್ತಿ ರತಿಜಾತೇಂದು
- 3 ಪುತ್ರ ಬುಧಪುತ್ರ ಪುರೂಷಪುತ್ರಃ | ಅಯುಶ್ಚ ತಸ್ಯ ನಹುಷೋನಹುಷಾದ್ಯಯಾತಿ
- 4 ರಾ ತಸ್ಯಾ ದ್ಯದುರ್ಯುದುಕುಳೇ ಬಹವೋಬಧೂವುಃ || ಬೃತೇಷುತೇಷುನೃಪತಿಃ ಕಥಿತಃ ಕದಾಚಿತ್ಪ್ರದ್ವನೇ
ಮುನಿವರೇಣ
- 5 ನಳಕರಾಳಂ | ಶಾರ್ದೂಲಕಂಪಿಧ್ವಿ [ಪ್ರತಿಹಿ] ಹೊಯ್ಸಳ ಇತ್ಯತೋದೂತಸ್ಯಾಭಿಧಾ ಮುನಿವಚೋಪಿಚಮೂರ
ಲಕ್ಷ್ಯತತೋದ್ವಾರಾವತೀನಾ
- 6 ಧಾಃ ಪೋಯ್ಸಳಾದ್ವೀಪಿರಾಂಚ್ಚನಾಃ | ಜಾತಾಶ್ಚತಪುರೇತೇಷು ವಿನಯಾದಿತ್ಯಧೂಪತಿಃ || ಶ್ರೀಮತು ಯದುವಂಸೋ
ದ್ವವ ಧೂಮೀಂದ್ರ
- 7 ನತ ಕಿರೀಟತಟ ಪುಟಿತಪಾದಂ ಪೇಮಾದ್ವಿಯು..... ಧರಣೀಪತಿನಯಾದಿತ್ಯಂ || ಕೆಳಗಂಗೆಯೊ
- 8 ಇಮಳತೆಯಂ ಕಳೆಸೊಬಗಿಂ ಗಿರಿಪಯೋಳೆನೆ ಸಿರಿಯೊಡನೆ..... ಭವದ್ವಿ ಕೆಳೆಯದ್ವಿಗನಾಮ
- 9 ಮಾದುದಂತನ್ಯತ್ವಂ | ಯಾದವವಂಶಕೃಮರೆ ಮಹೋದಯಮೆಪುಯಂಗನ್ನಪತಿ ವಿನಯಾದಿತ್ಯಂಗಾದಂತನ
- 10 ಯಂ ವಿನಯಂ ಶೋಧರಮನೇತನಗೆನೆಗಲ್ಮ ಧೀರೋದಾತ್ತಂ..... ಮಮಳತೇಜಗುಣಂಪೇರುಗಿಂ
- 11 ದ್ವವಜಕ್ಕೆ ಚಯ್ಯಾಡಂಬರಮೆಂಬಂತಿರರೊಪ್ಪಂ ಬಡೆದಾತನಿರೆ..... ವೆಪುಯಂಗನ್ನಪಂ| ಅಪುಯಂದೆಜಕಂಗೆ
- 12 ನೆಪುಯಂ ನಪುಯಂ ಕೃಪಣತ್ವಮಂ ಗಣಾಂಗನೆ..... ನೆಪುಯಂನಾಡಿಯಡುವುಧನಪುಯದವರಹಂ
- 13 ಗಳಬಲಪುಯನೆಪುಯಂಗನ್ನಪಂ | ತ್ರಿಣಯನನರಾಕಿಪುರುಷಂಹರ ಕ್ಷಂ..... ವನಜಜನಲಲ
- 14 ನೆಚತುರಾನನ ವಂದಿತನಾದನ್ಮುನಾಥ..... ವನುವಿನಮಾ..... ಮೆಂಬಿನವೆಪು
- 15 ಯಂಗನಾದನೆಪುಯಂ ಗುಣಸಂತತಿಗೇಂ ಕೃತಾರ್ತ್ಯನೋ || ತ ತನವ ಇವಂತವದ ತನಪತಿಪ್ರತಾನು
- 16 ರಾಗಂಗೇಡೆಗೊಂಡ..... ನೊಲದಪ್ಪಾಂಗದಪ್ಪಣಂ ಹೃದಯಮಾಗಿರ ರೇಚಲದೇವಿತಾ
- 17 ನು ಮಂಗಳ ಪೂರ್ಣಕುಂಧಮನೆ..... ವಾರಿರುಹಧವಂಗೇ
- 18 ಸಖಳಚಂದ್ರಂಗೆ ಧೀರಂಗೇಚಲದೇವಿ ಗರ್ಭೀರಂಗಪುಯಂಗ ನೃಪತಿಗಾದಂ..... | ಮೂವರ್ಷೇವರಸಕ್ತಿಯ ಮೂವ
- 19 ರೋಳಂ ತಪ್ಪದೆನಿಸಿಗಲ್ಮ ತ್ವಾಂವಿಂದೀವರರೋಚನೆಗೇಚಲದೇವಿಗೆ ಬರ್ಲಾಳವಿಷ್ಣು ಪುಧಯಾದಿತ್ಯರು ||
- 20
- 21 ಸ್ವಸ್ತಿ ಸಮಧಿತಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಸ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾದೀಸ್ವರಂ ತುಳುವುಳಜಳಧಿ
ಬಡಬಾ

- 22 ನಳಂ ಪರಮಂಡಳಸೂಜಿಕಾರ
 23 ಸರಣಾಗತವಜ್ರಪಂಜರ ವಾಸಂತಿಕಾದೇವೀ ಲಬ್ಧವರಪ್ರಸಾದ ಮೃಗಮದಾಮೋ
 24 ದ ನಾಮಾದಿ ಪ್ರಸ್ತುತಸಹಿತಂ ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರಂ ತಳಕಾಡುಕೊಂಗುನಂಗಲಿಂಗವಾದಿ ನೊಳಂಬ
 ವಾದಿ ಹಲ
 25 ಸಿಗೆ ಹಾನುಂಗಲ್ಲುಟ್ಟಂಗಿಗೊಂಡ ಧುಜಬಳ ವೀರಗಂಗ ನಸಹಾಯನೂರ ಸುವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲ
 ದಂಕರಾಮ
 26 ನಿನ್ನಂಕಪ್ರತಾಪ ಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರು ದುಷ್ಕನಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿವಾಳನಂಗಿಯು ರಕ್ಷಿಸುತ್ತಂ ದೋರ
 ಸಮುದ್ರ
 27 ದ ನೆರವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂದ ರಾಜ್ಯಂಗಯ್ಯುತ್ತ ಮಿರೆ ತಡೀಯ ಪಾದವದ್ವೋಪ ಜೀವಿಗಳ
 ಪ್ರರಾಜ್ಯಾಧ್ಯ
 28 ಕರಣಂಗಳಕ್ರೀಡೆಯಂತೆಂದೊಡೆ | ಹರಿಹರದೇವನಗ್ರಸ್ತುತರೇಚನಾತನ ಗುಣಸಿಧಿಮಾಧವಸದುಗುಣ
 ನಾರಣದೇ
 29 ಸಣದಾನ ತಾನೆನಿಪರೆನಿವ ದೇವನೊಪ್ಪರೊಪ್ಪಿದರು ವರಗುಣ ಮುಖ್ಯರೂರ್ತಿತ ಗೋತ್ರಪವಿತ್ರಕರೀ ಧರಿತ್ರಿ
 30 ಯೊಳು | ಬಲದವರ ವನಿತೆಯರ ನಲ್ಲಂ ಸತುಕ್ರೀಡೆ ಆತಗೆ ಮುದದಿಂದೀಯಬಲ್ಲಂ ಜಾತನೆಯಲಲಿತಂ
 ಕೇತಮಲ್ಲ
 31 ಮೂಪ | ಪಳೆಯಕತ್ತರೆಮಾಂಬನ ದಳದಳತ ಸಂಜಮಲ್ಲೆಗಳ ಪೊವೆಂದಿನ ದೇವದಿಂಗಳಿಂದನೆ
 ಕಣ್ಣಯ
 32 ಲಿಲಚಲುವೋವುದರಸಿಯ ಕೆಜೆಯೊಳು | ಸ್ತುತಿ ಸಮಸ್ತಗುಣಸಂಪನ್ನರುಂ ಅಶ್ವಿತಜನ ಕಲ್ಪವೃಕ್ಷರುಂ ಸರಣಾ
 33 ಗತವಜ್ರಪಂಜರರು ನುಡಿದಂತೆ ಗಂಡರುಂ ಸಕಳಜನವೊಚ್ಚರುಂ ನಿವಧಮ್ಮನಿಮ್ಮಳರುಂ ಶ್ರೀಗೊಜೇಸ್ತ
 34 ರದೇವರ ಪಾದಾರಾಧಕರು ಮಪ್ಪಗೋಜರಮಹಿಮೋಂನತಿಯಂತೆಂದೊಡೆ
 35
 36 ಸ್ತುತಿ ಶ್ರೀಮತು
 37 ಹೊಯ್ಸಳ ವೀರಬಲ್ಲಾಳನ ಜನದಿಂದ ರಾಜ್ಯಾಧ್ಯಕ್ಷದ ಹೆಗ್ಗಡೆರೇವಣ್ಣ ಕೇತಮಲ್ಲಂಗಳು ವರಸಿಯಕೆಜೆ
 38 ಯ ಮಹಾಜನಂಗಳು ಸಮಸ್ತಪ್ರಜೆ ಗಾವುಂಡುಗಳು ಯ ನುಬರಂಗಳು
 39 ಬೂವಗಾವುಂಡನೊಳಗಾದ ಸಮಸ್ತಗೋಜರು ವಿದ್ವಾಸಕವರ್ಷ ೧೦೦೫ ಶೋಧಕ್ಕತು ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠಸು
 40 ದ್ಧ ೩ ವದ್ಧ ವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವೃತ್ತಿಪಾತದಂದು ಆಗೋಜೇಸ್ತರದೇವರ ಅಂಗಭೋಗ ರಂಗಭೋ
 41 ಗಕ್ಕೆಂದು ನಂದಾದೀವಿಗೆ ಬಂಡಸ್ತುಟತ ಜೀಣ್ಣೋದ್ಧಾರ ದೇವರ ಆಹಾರದಾನಕ್ಕವಾಗಿ ರಾಕುಳಾ
 42 ಗಮಸಮಯ ಸಮುದ್ದರಣರುಂ ಕಾಳಾಮುಖ ಪ್ರತಿಬದ್ಧರುಮಪ್ಪ ಅಪೋರಪಕ್ಷಿ ಪಂಡಿತನಿಸ್ಸ ಧರ್ಮರಾಸಿ
 ಪಂಡಿತರಮಗ
 43 ಅಮೃತರಾಸಿಪಂಡಿತರ ಕಾಲಂಕರ್ತಿ ಧಾರಾಪೋಷ್ಕಕಂಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಕಣಿಗನಕೆಜೆಯಕೆಳಗಣ ಗದ್ದೆಸಲಗೆ ೪ ..
 44 ಡಿಯದೆದರೆ ಕಂ ೧೦೦ ಪಡುವಲು ಆಲದದೆದರೆ ಕ ೧೦೦ ದೇವರಿಗೆ ನಡೆವಂತಾಗಿ ಮಾಡಿದಧರ್ಮ
 45 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತವನುಂದರಾಂ ಪಷ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

10

ಅರಸೀಕೆರೆ ಕನದಾ ದೊಡ್ಡಕೆರೆಯ ಕೆಳಗೆ ಪಾಳುದೇವಾಲಯದ ಬಳಿ ಹೊಸದಾಗಿ ಭೂಮಿಯಲ್ಲಿ ಸಿಕ್ಕಿದ ಶಾಸನ.

ಪ್ರಮಾಣ 6'—6"×2'—9"

- 1 ನಮಸ್ತುಂಗಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ |
 2 ಸ್ತುತಿಶ್ರೀಸತ್ವದೋದ್ಭವಚರಿತಮುದಿತ ಸತ್ಯಸ್ತುರದ್ವಿಶ್ವಧಾತ್ರೀ ವಿಸ್ತಾರೋದಾತ್ತತೇಜಃ ಜನಪ್ತ
 3 ದಯವಿಕಾಸೋದಯಂ ವೀರವಿದ್ವಿಟ್ ನಿಸ್ತಾರಾನೂನದಾನಾರ್ದಿತ ತಮಮಮಳಂ ವಿಶ್ವವೇದಾಂಗರೋಕ ಪ್ರಸ್ತು
 ತ್ಯಂತಾನೆ
 4 ನರಧಾನುವಿನ ಪೋರಸಗುಂ ಪೊಯ್ತೋರ್ಬೀಶವಂತಂ | ಪದೇದಾಪೋಯ್ತವಂತದೊಳ್ಳಸಿಕಳಾ ನೈ
 5 ಮೃಲ್ಯಮಂ ದೇವಧೂಜದದಾನೋಂನತಿಯಂ ಪ್ರಭಾಕರನತೇಜೋರಾಸಿಯಂ ರಮ್ಯಪೂರ್ವದಿಶಾಧೀಶಗಜೇಂ
 6 ದ್ರದೊಂದುಮದಮಂ ತಂನಬ್ಬುಂತಾಳ್ತಪ್ಪುಟ್ಟದನುದ್ಧದ್ವಿನಯಾಂಭೋರಾಶಿವನಯಾದಿತ್ಯಾ ಮನೋಪಾಳಕಂ ಆತನ
 7 ತನಯಂ | ಎಜಗುವರಿನ್ಯಪರ್ಗ್ಗ ಸಿಡಿಲವೋರಜಗುವನೇಜಗಿಸುವನಮರ ರಮಣಿಯರ ನದೇನೇಜೆಯಂಗನ್ನಪತಿ
 8 ಗುಣಗಣದೇಜೆಯನೊ ಮಾಡಿದರ್ಗ್ಗ ಮಾರ್ಚರಿಲ್ಲೇಜಗದೊಳ್ | ಲಲಿತಾಂಗಿ ಶೀಲವತಿ ಯೇಚರೆಗಂ ಗುಣಯುಜಗನ್ನಪ
 9 ತಿಗೆ ಜನಿಯುಸಿದರ್ಚಲದ ಕಲತನದ ಪೆಂಜಿನನೆರೆಯನೆ ಬರಾಳುವಿಷ್ಟುವುದಯಾದಿತ್ಯರು | ಅವರೊಳಗೆ
 ವಿಷ್ಟುನ್ಯಪನ
 10 ವಿಕ್ರಮಮೆನ್ನೆನೆ | ಮುನಿಸಿಂದರುಣತ ಕಡೆಗಳ್ಳಿಸಿಸೊದವೆ ವಿರೋಧಿನ್ಯಪನಪ್ಪಾಂಗಂ ವಿಷ್ಟುನ್ಯಪಾಳಂಗ
 11 ಪುಪ್ಪು ನೋಡನುಪಮಮವನಳವಿಯತರರಳವಿಯೆ ಜಗದೊಳ್ | ಬುಧರೋಕಾಶ್ರಯನೆಂಬ ತಾಕ್ಷರ್ಯದನೆಂಬ
 12 ಬ್ಬಾಯತಾಕ್ಷಂ ದರೆಂಬ ಧರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬುದ್ಧದ್ವ ಬರಾಸ್ತುತನೆಂಬ ಧರಿತ್ರಿವರನೆಂಬರೋಕನು
 13 ತನೆಂದೇ ಪೆರ್ವೆಯಂ ನೋಡೆ ವಿಷ್ಟುಧರೇಶಂ ಸರೇವಿಷ್ಟುಪೋರ್ ಸೊಗಯಪಂಲಕ್ಷ್ಮೀಮನೋವಲ್ಲಭಂ | ಅವಿಷ್ಟುಧೂಪ
 14 ನೊಳ್ ಮಾಡೇವಿತ್ಪಂದೆತ್ತು ಪೆತ್ಸಳುತ್ತಮ ಲಕ್ಕಾದೇವಿ ನರಸಿಂಹದೇವೋರ್ವೀವರನ ನನೂನ ಪುಣ್ಯವತಿ ವನುಮ

- 15 ತಿಯೋ | ಕದನದೊಳಾನರಾತಿಗಳ ದ್ವಂದ್ವಮನೊತ್ತಿಕ್ಕುತ್ತದಾಬಿಡುವನೆ ಪೊಯ್ಯಪೊಯ್ಯ ಪೊಟ
16 ಪೊಣ್ಣೆ ಸರಕ್ಕ ಕಮಿಕ್ಕ ಕಂಗಳಾಪದೊಳವಂ ಜಯಾಂಗನೆಗೆ ಹಾರಮ ನೊಪಿರೆ ಮಾದ್ರನೆಂದೊಡಾಕ್ಕದ
17 ನ ದೊಳಾಂಪಿಡಿಟ್ಟು ವಡುಟ್ಟು ಫದೊಳ ನರಸಿಂಹದೇವನಂ ಕದನದೊಳಿಟ್ಟು ದಂನೃಪಮದರದನೆಯರ
18 ದನದಲ್ಲ ನಟ್ಟು ಸರಳವಾಲದ ಮೊದಲೊಳುಟ್ಟು ನುಪೊಂದಡುವನಿವ ನಾರಸಿಂಹದೇವಂಗೆ ನಿಜಂ | ಅನಾರಸಿಂ
19 ಹ ನೃಪಂಗೆ ಮಾನಿನಿ ಮಾದೇವಿ ಸಾಧಿಯೇಡರೆಗೆಂ ಲಕ್ಷ್ಮೀನಿಳಯನಾಗಿ ಬರಾಳನ್ನ ಪಾಳಂಪುಟ್ಟು ದಂಧರಾದರಧ್ಯ
20 ಯ್ಯಂ | ಅನುಪಮ ರಣಸಾರಕ ನನೊನ ಸತ್ಯಾನ್ವಿತಂ ವಿಚಾರಕ್ಕಮನೆಂಬ ನೆಗದ್ವಯಂದ ಬರಾಳನ್ನ ಪಾ
21 ಳಂ ಕಾರ್ತಿಕೇಯನಂತೊಪ್ಪಿಪ್ಪಂ | ಪುನತೇಜಂ ಸರಿಯಾದೊಡಂ ಬುಧಜನಕ್ಕಂ ಸಾಧುಸಂಪುಕ್ತ ಮಿತ ಯಂ
22 ತೆ ಶಾನ್ತಿಯು ಯದುಂತಂ ರಾತ್ರಿಯೋ ಸುಬ್ಬು ಯುಂತಲ್ಪು ವ್ಯಯೋಯ್ಯ ಪರ್ವಿಯುಂ ಪದೆದಿದ್ದು
23 ದೇ ದಿನನಾಥಂಗೆಣೆಯೆಂದದನ್ನು ನುಡಿವೆಂ ಬರಾಳ ಧೂಪಾಳನಂ | ಮುನಿಸಿಂ ಬರಾಳ ಧೂಪಂ ಕಿದಯಿಸಿಲಕೆ
24 ಯಂ ಕೀಳ್ವರನ್ನಾ ವೋಪಾಳನಿಕಾಯಂ ಸ್ಥಾನದಿಂದಂಜಡಿಮೆನಡುಗುವರ್ವು ಲೀತಿಯುನೊಪ್ಪಿ ಪಾಂಗುನಿತಾಂತಂ
25 ಚೋದ್ಯಮಿಂತೀ ಕೆಜಿನಪದನಾನೀಗಳೆಂತೆಂದೊಡಂತೀತನ ಬಡ್ಗಕ್ಕಂ ವಿರೋಧಿಪ್ರತಿಕಿವೆ ದ
26 ಕ್ಯವೆಂದುಂ | ಪಣನಾಥಂ ಪಾಟಿ ಭೋಗಕ್ಕ ಮರಪತಿಸಮಂ ರೂಪಸಂಪತ್ತಿಗದ್ದೇಕ್ಷಣನುದ್ದದ ವಿಕ್ರಮಾಡಂಬರ
27 ಕೆ ದೊರೆಮಹೇಶಂ ನಿಜಾಜ್ಞಾ ವಿಶೇಷಕ್ಕೆಣೆ ಧೀರೋದಾತ್ತ ಚಿತ್ತಕ್ಕಮಮ ಸರಿದಶಾಸ್ತ್ರಾರಿದಾನಕ್ಕಮತ್ತಂ ತೊಣೆಕ
28 ಜ್ಞಂ ತಾನೆನಲ್ಲ ವಸುಧಯೊಳೆನೆದಂ ವೀರಬರಾಳಧೂಪಂ | ಆ ಬರಾಳ ಮಹೀಪನ ಸತಿಯ ಪರ್ವೆಯೆನ್ನೆನೆ
29 ಲಲನಾನಿಮ್ಮಿತ್ತ ಕಾಶಲಂ ಪಲವುಕಾಲಕ್ಕ ಬೃಜಂಗಿಂದು ಕಾಶಲವಾಯುತ್ತಮ ರೂಪೆಯಂ ವಿಮಳೆಯಂ ಬರಾ
30 ಳ ವಿಶ್ವಂಧರೇಶ ಲಸತ್ಯಾಮಿನಿಯಂ ಬುಧರ್ಗನಿತಮೀಯುತಿಪ್ಪು ಮಾದೇವಿಯಂ ಲಲನಾರತ್ಯಮನುದ್ದಕ್ಕೀತ್ತಿಯು
31 ತೆಯಂ ಪೆತ್ತುತ್ತಮ ಪ್ರಾಡಿಯಂ | ಕುಮುದದಳನಯನೆ ಕೋಮಳ ಕುಮುದಾಸವೆಯೆನಿಸಿ ನೆಗದುಮಾದೇವಿ
32 ಗೆ ವಿಕ್ರಮಸೋಮವಂಶ ಬರಾಳಮಹೀಶಂ ಕೂರ್ಪುನೆಂಬುದಮ ತಕ್ಕದೆದರ್ | ಬರಾಳ ಬರಾಳನ್ನಪಂ
ಬರಾಳೇಸ್ತರ
33 ನಿವಾಸಮಂ ಕೀರ್ತಿ ಶ್ರೀವಲ್ಲಭನೆತ್ತಿಸಿದಂ ಸರೆ ಸಲ್ಲಲಿತ ಮೆನಲ್ ಶೋಭಿಪರಸಿಯಕೆಹಿಯೋ | ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಡ
34 ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ | ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ತುಳುವುಳಜಳಧಿ ಬಡವಾನಳಂ | ದಾಯಾದ
ದಾವಾ
35 ನಳಂ | ಪಾಂಡ್ಯಕುಳಕಮಳವನವೇದಂಡ ಗಂಡಭೇರುಂಡ | ಮಂಡಳಿಕ ಬೇಂಟೆಕಾಟ ಪರಮಂಡಳ ಸೂಜಿಕಾಟ
36 ಸಂಗ್ರಾಮಭೀಮ | ಕಲಕಾಲಕಾಮ , ಸಕಳವಂದಿಬ್ರಂದಸನ್ನಪ್ಪಣ ಸಮರ್ಥವಿತರಣವಿನೋದ ವಾಸನಿ ಕಾದೇವೀ
37 ಲಬ್ಧವರಪ್ರಸಾದ | ಯಾದವಕುಳಾಂಬರ ದ್ವುಮಣಿ ಮಂಡಳಿಕ ಮಕುಟ ಚೂಡಾಮಣಿ | ಕದನಪ್ರಚಂಡ | ಮುಲ
38 ಪರೊಳ್ಗಂಡ ನಾಮಾದಪ್ರಶಸ್ತಿಸೂತಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ ನೊಣಂಬ
39 ವಾಡಿ ಬನವನೆ ಹಾನುಂಗರ್ ಗೊಂಡ ಭುಜಬಳವೀರ ಗಂಗ ನಸಹಾಯತೂರ ಶನಿವಾರಸಿದ್ದಿಗಿರಿದುರ್ಗ ಮಲ್ಲ
ಚಲದಂಕ
40 ರಾಮುನಿಶಂಕ ಪ್ರತಾಪ ಕೊಯ್ಯಳವೀರ ಬರಾಳದೇವರ್ ಸಕಲ ಧರಿತ್ರಿಯಂ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರತಿಪಾಲನದಿಂ
41 ರಕ್ಕಿಸುತ್ತಂ ದೋರಸಮುದ್ರದ ನೆರೆವೀಡಿನರ್ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತ ಮಿದ್ವು ಶ್ರೀ
42 ಮದ್ರಾಜಧಾನಿ ಯರಸಿಯಕೆಹಿಯಲ್ಲ ಶ್ರೀ ವೀರಬರಾಳೇಶ್ವರ ದೇವರಂ ಸುಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದರಾ ಅರಸಿಯಕೆದ
43 ಯ ಪರ್ವೆಯಂ ಪೇಳ್ವಡೆ ೧ ಪರಮೇಶ್ವಿಪ್ರಬ್ಧ ವಿಪ್ರಪ್ರತತಿಗಳ ನಿಳಾಪ್ರಬ್ಧ ಶೂದ್ರಾಳಿಯಂ ಬೇಡರ ಕಾನಪ್ರಬ್ಧ
44 ರಪ್ಪಾ ವಣಜನಿನವಜಪ್ರಬ್ಧ ಕೊಯ್ಯಾಳಗಳಿಂ ಸಾಗರಮಂಜೋಲ್ವೀತಟಾಕಂಗಳಿನಮರಪುರೋದ್ಧಾನಮಂಪೋಲ್ವ
45 ಶೋಭಾಕರಮಪ್ಪದ್ಯಾನದಿಂದೀ ಯರಸಿಯಕೆಹಿಧೂಭಾಗದೊಳ ಶೋಭಿಸಿಕ್ಕುಂ | ಮುಳಿದಾಗಡೆ ಕೂರ್ಪವರೊ
46 ಲ್ಲಿಳವುದು ತಿಳವುದುಗಡೆನ್ನು ಸಾಟುವತೆಹದಿಂಗಳಪ್ರವಳಿವಿಂಡಿನಕಳಕಳವರಸಿಯಕೆಹಿಯುಬನದೊಳೊಪ್ಪಿಕ್ಕುಂ
47 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶೋಭಾಕರಮಪ್ಪರಸಿಯಕೆಹಿಯೋ ವೀರಬರಾಳಧೂಪಂ ಶ್ರೀವೀರಬರಾಳೇಶ್ವರಮಂ ಸುಪ್ರತಿಷ್ಠೆ
48 ಮಾಡಿಸಿ ಯಾದೇವರನಿಕ್ಕನೆಲ್ಲೆದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಂ ಪೊಜಾರಿ ಪರಿಚಾರಕರಾಕಾರದಾನಕ್ಕವೆಂದು ಸಕವರ್ಪ
49 ೧೧೧೦ನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಪೌಷ್ಯದಮಾವಾಸ್ಯೆ ಸೋಮವಾರ ವಿಶೇಷಾತ ಸಂಕ್ರಮಣದನ್ನು ನೆಣಸೆಂಮ
50 ಧದ ಗುಡಿಗೇಹಿಯ ಮಠದ ವಿಮಳ ಶಕ್ತಿಗಳ ಶಿಷ್ಯರಪ್ಪ ಕ್ರಿಯಾಶಕ್ತಿ ಪಂಡಿತರ ಕಾಲಂಕ್ಷರ್ವ ಧಾರಾಪೂರ್ವಕಂ
51 ಮಾಡಿ ಬಿಟ್ಟ ದತ್ತಿ ಕ್ರಿಯಾಶಕ್ತಿಗಳ
52 ಅಗ್ನಿಳಯ ಕೆಹಿಯ ನಡುಬಯಲಲ್ಲ ಸಲಗೆಯಾಟಕ್ಕಂ ೬ ಕಂಬ ೨೪೦ ಈ ದೇವಾಲಯದ ಸಮೀಪ
53 ದ ಬೆದ್ದರೆ ಕಂಬವಟುನೂಟು ೬೦೦ |
54 ಪಿರಿದುಂ ಧತ್ತಿಯನೀಶ್ವರ ಚರಣಾಬ್ಧಧ್ಯಾನದಿಂ ಕ್ರಿಯಾಶಕ್ತಿಗಳೇಶ್ವರನಾಮ ತನೂಜನನಾದರದಿಂದಂ ಪಡೆದರಧಿಕ
ಪುಣ್ಯೋದಯ
55 ನಂ | ಬಹುಭಿರ್ವಸುಧಾದತ್ತ ರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿ ಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಪಲಂ
ಈ ಧರ್ಮಮಂ
56 ಪ್ರತಿಪಾಲಿಸಿದವರ್ಗ ವಾರಣಾಸಿಯಲ್ಲ ಸಹಸ್ರ ಕವಿರಿಯಂ ಬ್ರಾಹ್ಮಣಗ್ಗೇಕೊಟ್ಟುಪ | ಈ ಧರ್ಮಮಂ ಕೆಡಿಸಿ
ದರ್ಗ ಸಹ
57 ಸ್ತಕವಿರಿಯುವಂ ಕೋಟಿ ಬ್ರಾಹ್ಮಣರುಂ ಕೊಂಡ ದೋಷ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂಧರಾ
ಪ್ರತಿವರ್ಪ
58 ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಪಾಯತೇಕ್ರಿಮಿಃ | ತಿವಿಕ್ರಮ ಪಂಡಿತರ ಪದ್ಧತಲ್ಲಖಿತ | ಬೊಪ್ಪೋಜನ ಕಂಡರಣೆ |

11

ಕನಬಾ ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ ಭೂಮಿಯಲ್ಲಿ
ನಿಕ್ಕಿದ ದೊಡ್ಡ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ಭಾವಕುಳಕಮಃ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಯಂ ಸಲುತ್ತುಮಿರೆ ತ
- ² ದೀಯಪಾದ ಪದ್ಮೋಪ ಜೀವಿಗಳಪ್ಪ ವಿಶ್ವ ಯ ಕೆಳೆಯ ಭಕ್ತರುಂ ಶ್ರೀವೀರ ಬರಾಳೇಶ್ವರನಂ
- ³ ದಾದೀವಿಗಳೆಯಂ ಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಯ ರೋಕ್ಕಲುಂ ನಡೆಯಸುವ ನುಡಿವರ್ಗ ಕ್ಷಯ ಭಂ
- ⁴ ಧಾರವಾಗಿ ಬಿಟ್ಟದತ್ತಿ ಗಿಳಿವನೆಯ ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧ ಅದಿವಾ
- ⁵ ರಂ ಮೊದಲಾಗಿ ಆ ದೇವರ್ಗ ಪಾದ ಪೂಜೆ ಸೆಟ್ಟಿಕೊಟ್ಟು ೧ ಬಡಕೆಯನ ಮಾಚೆಯಗ ೩
- ⁶ ಆ ಮಾಳಯ್ಯ ಮಗ ಮಾದೆಯನ ದೇವಯ್ಯನ ವಾಸುದೇವ ಪ ೫ ಮಡೆಯ
- ⁷ ನೂರಬೊಡೆಯಗ ೧ ಬೊಡೆಯನ ಬಮ್ಮೆಯಗ ೧ ಮಂನೆಯ ಹೊನ್ನಯ ಪ ೧ ಕೆಳೆ
- ⁸ ಯ ಸಂಕಯ ಮಹದೇವ ತೋಂಟದರೇವಂಜ ಪ ೫ ಕೇತಮ್ಮಲ್ಲ
- ⁹ ರಾಮ ಗೌಡರ ನಿಂಗಯ ಗೌಡರ ಬಮ್ಮೆಯ ಪ ೧ ದಾನಯ ಪ ೩ ತೆಲು
- ¹⁰ ಗೆಳೆಯರು ಚವುಂದಯ ನಿಗಳದರಾಚಿ ಸೆಟ್ಟು ೧ ಉಪ್ಪಿನ ದಾನಿ ಯಗ ೧ ಆಸ್ವಯ
- ¹¹ ದೊಪ್ಪಯಗಳು ದೋವಟ್ಟುಯ ಪ ೫

12

ಅದೇಕನಬಾ ಕೆಳೆಯ ಕೆಳಗೆ ಈಚಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವುದು.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ವೀರಬರಾ
- ² ಕೇತ ಮಲ್ಲನ ರಾಮಯನು
- ³ ತುಳುಹುಯಲಲ ಸುರೋಕ್ತವ ಸಂದೊಡ
- ⁴ ಆತನ ತಮ್ಮ ಮಲ್ಲಗವುಡ ನಿರಸಿ
- ⁵ ದ ಮಂಗಳ ಮಹಾ ಶ್ರೀ !

13

ಅದೇ ಕನಬಾ ರೈರ್ ರಸ್ತೆಗೆ ಪಾರ್ಶ್ವ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2'-6"×2'-3"

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾ ಸ್ವಯಂ ಶ್ರೀ ಪ್ರಭೀವಲ್ಲಭಂ
- ² ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರ ಪರಮ
- ³ ಭಟ್ಟಾರಕ ಮಲ್ಲದೇವರ
- ⁴ ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾ
- ⁵ ಚಂದ್ರಾರ್ಕತಾರಂಬರಂ ಸಲುತ್ತು ಮಿರೆ ಸ್ವಸ್ತಿ ಸಮಸ್ತ
- ⁶ ಪ್ರಸ್ವಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ನಹಾ ಮಂಡಳೇಶ್ವರ ದ್ವಾರಾ
- ⁷ ವಕ್ರೀ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ ಕುಳಾಂಬರದ್ವಯಮಣಿ
- ⁸ ಸಮ್ಯಕ್ತ ಚೂಡಾಮಣಿ ನಾಮಾದಿ ಹೊಯ್ವಳ
- ⁹ ವಿಷ್ಣುವರ್ಧನ ದೇವರು ರಾಜ್ಯಂಗೆಯು ತ್ರಿರಲು ಆರನಿಯ
- ¹⁰ ಕೆಳೆಯ ಕೇತಮ್ಮಲ್ಲ ಮಲ್ಲ ಸೆಟ್ಟಿಗಳು
- ¹¹
- ¹²
- ¹³ ಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ವಿ
- ¹⁴ ಚಂತಾಮರಣೇರಣೇ

14

ಅರಸಿಕೆರೆಯ ಬಳಿ ತುಂಬೋಹೊಂಡದ ದಾರಿಯಲ್ಲಿ ವೀರಗಲ್ಲು.

- | | |
|--|---|
| ¹ ಶ್ರೀ ಮತು ಪಸಾಯತ ಮಲ್ಲಸೆಟ್ಟಿದುರ ತಂಮ | ² ಸುರೋಕ್ತ ಪಾಪನಾದ ಆತಂಗೆ ಮದವಳಿಗೆ |
| ³ ವೀರ ಸೆಟ್ಟಿ ಕಳುನೊಬ್ಬನಂ ಕೊಂಡು | ⁴ ಕೇತಪ್ಪನಿರಿಸಿದ ಕಲ್ಲು ಮಂಗಳ |

15

ಅರಸಿಕೆರೆ ತಾಲ್ಲೋಕು ಕನಬಾ ಹೋಬಳಿ ಗೀಜಿಹಳ್ಳಿಯ ಶಂಭುಲಿಂಗದೇವರ ಪಾಳು ದೇವಾಲಯದ
ಬಳಿ ೧ನೆಯ ಶಾಸನ.

5'×2'-3"

- ¹ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಡಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈ
- ² ಶೋಕ್ತನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||

- 3 ಆ ಹೊಯ್ಸಳ ವಂಶದೊಳುದಯಿಸಿದ ವಿನೆಯಾದಿ
 4 ತೃನ ಪುತ್ರನಪ್ಪೆಯುಂಗ ನೃಪಂಗವೇಚಲದೇವಿಗಂ
 5 ಮೂವರ್ಧ್ವವರಂಕೆ ಬರಾಳ ವಿಷ್ಣು ಪುರಯಾದಿತ್ಯರೆಂಬ
 6 ಮೂವರುಂ ಪುಟ್ಟಿದರವರೊಳಗೆ ವಿಷ್ಣುನೃಪನ ವಿಕ್ರಮವೆ
 7 ನೈಂದೊಡೆ || ಸ್ತನಿಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾಮಂಡ
 8 ಲೇಶ್ವರಂ ದ್ವಾರಾವತಿ ಪುರವರಾಧೀಶ್ವರಂ ತುಳುವ ಬಳಜಳಧಿ ಬಡವಾ
 9 ನಳಂದಾಯಾದ ದಾವಾನಳಂಪಾಂಡ್ಯಕುಳಕಮಳವನ ವೇದಂಡಗಂಡ ಭೇರುಂ
 10 ಡಮಂಡಳಕದೇಂಟೆ ಕಾಟಪರಮಂಡಳ ಸೂಜಿಕಾರ ಸಂಗ್ರಾಮ ಭೀಮ ಕಲಿ ಕಾಲ
 11 ಕಾಮ ಸಕಲವಂದ್ಯಂಧ ತರ್ಪಣ ಸಮರ್ಥ ವಿತರಣ ವಿನೋದವಾಸಂತಿಕಾದೇವೀಲಬ್ಧ
 12 ವರಪ್ರಸಾದ ಯಾದವ ಕುರಾಂಬರದ್ವುಮಣಿ ಮಂಡಳಿಕಡೂಡಾ ಮಣಿ ಕದನ ಪ್ರಚಂಡಮ
 13 ಲವರೊಳ್ಳಂಡ ನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ ಶ್ರೀಮನ್ನಹಾ ಮಂಡಳೇಶ್ವರಂ ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂ
 14 ಗವಾದಿ ನೋಣಂಬವಾದಿ ಬನವನೇಕಾನುಂಗಲ್ಲು ಉಡ್ಡಂಗಿಗೊಂಡ ಗಂಡಧುಜ ಬಳವೀರಗಂಗನ
 15 ಸಹಾಯ ಸೂರ ಶನಿವಾರ ನಿದ್ರಿಗಿರಿ ದುರ್ಗ್ಗ ಮಲ್ಲ ಚಲದಂಕ ರಾಮ ನಿಶ್ಯಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ವೀ
 16 ರ ಬರಾಳ ದೇವರು ದುಷ್ತ ನಿಗ್ರಹ ಶಿಷ್ಯ ಪ್ರತಿಪಾಳನಂ ಗೆಯ್ಯು ರಕ್ಷಿಸುತ್ತಿರೆ ದೋರಸಮುದ್ರದ
 17 ನೆರವೀಡಿನೊಳು ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿರೆ ತತ್ವಾದ ಪದೋ
 18 ಪಜೀವಿಗಳಪ್ಪಗೀಚೆಯಹಳ್ಳಿಯ ಬಮ್ಮಗಾ ಉಂಡಗೌಡೆಯ ಮಿಳೆಯ ಮಾರಗೌಡನ ಚುಟಿಯ
 19 ಕಂಮಾಜಮಾದಿ ಓಜ ಮಾರ ದೋವ ಇವರೊಳಗಾದ ಸಮಸ್ತ ಪ್ರಜೆಗಳು ಮೇರಾಳಕೆ ಮೈಮೆಟ್ಟಿ
 20 ಬರೆಯ ಮೈಮೆಟ್ಟಿ ಕೇಶವ ಮೈಮೆಟ್ಟಿ ಹರಿಯುಣ ಇಂತಿ ನಿಬರುಂ ಜೇಡರದಾಸಿ ಮಯ್ಯನ ಮ
 21 ಗ ಕಾಟಗೌಡನು ಗೀಚೆಯ ಹಳ್ಳಿಯ ಮುಖುಹಿಂಡಿಯ ಹೊಲವೇರಿಯ ಸೀಮೆಯಲ್ಲಿ ಕಟ್ಟಿಸಿದ
 22 ಕೆಹಗೆ ಬಿಟ್ಟ ಗದ್ದೆ ಉಂಬಳಿ ಬಂ ವಿ ಮೂಗಂಡುಗದೊಳಗೆ ಕೋಟೆ ಹಾಳಗೊಟ್ಟೇಶ್ವರ ದೇವರಿಗೆ ಕಾಟ
 23 ಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ಗಂ ಮತ್ತೆ ಗೀಜಹಳ್ಳಿಯ ಮೇಳೇಶ್ವರ ದೇವರ್ಗ್ಗ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ
 24 ಕೊಳಗ ಇ|| ಮುಖುಹಿಂಡಿಯ ಕೊಂಗುಳಿಯ ಮಾಚಗೌಡ ಹರಿಯಮಗೌಡ ಬಸವನಾಯಕ ಹೆಗ್ಗ
 25 ಡನಾಕೆ ಅಣ್ಣನ ಮಗ ಕಲ್ಲಗೌಡ ಮಾಡಿಗೌಡನ ಮಗ ಏಚಗೌಡ ಮೇರಾಳಕೆ ಸಾವಿಯಣ್ಣ ಸಮಸ್ತ ಪ್ರಜೆಗಳು ಸ
 26 ಹಿತವಾಗಿ ಗೀಚೆಯಹಳ್ಳಿಯ ಮುಖುಹಿಂಡಿಯ ಹೊಲವೇರಿಯ ಸೀಮೆಯಲು ಜೇಡರ ದಾಸಿಮಯ್ಯನ ಮಗ
 27 ಕಾಟಗೌಡ ಕಟ್ಟಿಸಿದ ಕೆಹಗೆ ಇಂತಿ ನಿಬರುಂಶಕವರ್ತ ೧೧೨೩ನೆಯ ರಾತ್ರಿ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ತ್ರಯೋದಶಿ
 28 ವದ್ದವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವೃತ್ತಿ ಪಾತ ದಂದು ಬಿಟ್ಟ ಉಂಬಳಿ ಗದ್ದೆ ಕೊಳಗ ಇಂ ಕೊಳಗ ಐವತ್ತಹೊಳ
 29 ಗೆ ಅರಸಿಯ ಕೆಹಯ ಗೊಟ್ಟೇಶ್ವರ ದೇವರಿಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ಗಂ ಮುಖು ಹಿಂಡಿಯ
 30 ಮಲ್ಲ ಕಾರ್ಜುನದೇವರಿಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ಇ|| ಇಂತಿ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ಗಂ
 31 ಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದ ತಡಿಯಲು ಸಹಶ್ರಕವಿಲೆಯಂ ಕೋಡುಮಂ ಕೋಳುಗುಮಂ ಪೊನ್ನಲು ಕಟ್ಟಿಸಿ
 32 ಸಹಸ್ತ ಬ್ರಾಹ್ಮಣರಿಗೆ ದಾನಮಾಡಿದ ಫಲವಕ್ಕು ಇಂತಿ ಧರ್ಮಮಂ ಕೆಡಿಸಿದವರು ಗಂಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದ
 ದಡಿಯಲು ಸಹಶ್ರ ಬ್ರಾಹ್ಮಣರುಮಂ ಕೊಂದದೋಷಕ್ಕೆ ಇಳವರು

16

ಅದೇ ಗೀಜಹಳ್ಳಿ ಶಂಭುಲಿಂಗ ದೇವರ ಪಾಳು ದೇವಾಲಯದ ಬಳಿಗನೆಯ ಶಾಸನದ ಕೆಳ ಭಾಗದಲ್ಲ.

- 1 ಶ್ರೀಮುಖ ತ್ವರದ
 2 ಧರ್ಮದ ವೊಪ್ಪಿಗೆ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದಡೆ
 3 ಕೊಮ್ಮಯ್ಯನ ಮಗ ಮೆಲು ಮೆಟ್ಟಿ ಬಲ್ಲಯ್ಯನ ಅಳಿಯಮರ
 4 ಯ ಯಂತಿವರು ಮಾಡಿದ ಧರ್ಮ ಪ್ರತಿಪಾಳಿಸುವರು
 5 ಕಾಟಗ ಉಡನಮಗ ದಾಸೆಯ ದೇವಟ್ಟಿಯ ಬಯರಯ ಬ
 6 ಮೈಯ ಮೇಳಯ್ಯಂಗಳಿಗೆ ಯಂತಿ ಧರ್ಮಮ ನಡಸುವ
 7 ರು ಹಿಂದೆ ಪರೋಕ್ಷದೊಳು ಬಲ್ಲಯ್ಯ ಚಿಕ್ಕಂಜ ಹರಿಯುಣ ದೊ
 8 ಪ್ಪೆಯನುಂ ಕುಂದದೆ ನಡಸುವರು
 9

17

ಅದೇ ಶಂಭುಲಿಂಗದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0"×2'—9"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
 2 ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
 3 ಮವಿಸ್ವಾರಣಾನ ಮೇಸವ ಹೊಯ್ಸಳವಂಶಂ || ಆ ಹೊಯ್ಸಳವಂಶದೊಳುದಯಿಸಿ
 4 ದ ವಿನಯಾದಿತ್ಯ ಪುತ್ರನಪ್ಪೆಯುಂಗ ನೃಪಂಗವೇಚಲದೇವಿಗಂಪುಟ್ಟ

- 5 ದಬ್ಬುರಾಳವಿಷ್ಟು ವುದಯಾದಿತ್ಯರು | ಅವರೊಳಗೆ ವಿಷ್ಟು ನೃಪನವಿಕ್ರಮ
 6 ವೆಂಕೆನೆ || ಮುನಿಸಿಂಧುರುಣಕೆ ಕಡೆಗಣ್ಣಿನಿ ಸೊದವೆವಿರೋದಿನ
 7 ಪಸಪ್ಪಾಂಗಂ ವಿಷ್ಟು ನೃಪಾಳಂ ಗಪ್ಪು ವು ನೋಡನುಪಮವನಳವಿ ಯತರರ
 8 ಇವಿಯೆಬಗದೊಳು | ಬುಧರೋಕಾಶ್ಚರ್ಯನಂಬತಾಶ್ಚರ್ಯರಥನೆಂಬಬ್ಬಾಯ
 9 ತಾಶ್ಚಂದರೆಂಬ ಧರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬುದ್ದದ ಬರಾನ್ವಯನೆಂಬ
 10 ಧರತ್ರಿವರನೆಂಬ ರೋಕನುತನೆಂಬ ಪೆಮ್ಮೆಯುಂನೋಡವಿಷ್ಟು ವೊ
 11 ರಾಸೋಗಯುಪಂ ಲಕ್ಷ್ಮೀಮನೋವೃಥಂ || ಅವಿಷ್ಟು ಭೂಪನೋ ಮಾದೇವಿತ್ವಂ ಚಿತ್ತವೆತ್ತ
 12 ಉತ್ತಮಲಕ್ಷ್ಮಾ ದೇವಿ ನರಸಿಂಹದೇವೋವ್ವಿವರನನನೊನ ಪುಂಜ್ಯವತಿವಸುಮತಿ
 13 ಯೋ | ಕದನದೊಳಾಂತರಾತಿಗಳ ದಂತಿಯದಂತಮನೊತ್ತಿಕ್ಕಿತ್ತು ತದಬಿದುವನೆ
 14 ಪೂಯೈಪೊಳ್ಳು ಪೊಜಪೊಣ್ಣೆ ನರಕ ಕಮಾಕ್ಷಿ ಕಂಗಳಾ ಪದದೊಳವಂ ಸಮರಾಂಗನೆಗೆ
 15 ಹಾರಮನೊಪ್ಪರೆ ಮಾಪ್ಪನೆಂದೊಡಾಕ್ಕದನ ದೊಳಾಂತಿದಿಟ್ಟು ವದಟಿಟ್ಟು ಗದೊಳನರಸಿಂಹ
 16 ಭೂಪನಂ || ಆ ನಾರಸಿಂಹನೃಪಂಗೆ ಮಾನಿಮಾದೇವಿಸಾಧ್ವಿಯು ಸುಲಕ್ಷ್ಮೀ
 17 ನಿಳಯನಾಗಿ ಬರ್ಲಾಳವೃಪಾಳಂ ಪುಟ್ಟಿದಂ ಧರಾಧರಧೈರ್ಯಂ || ಮುನಿಸಿಂಬರ್ಲಾಳ
 18 ಭೂಪಂಕಿಳಪೊಳವನಿಯು ಸಿಕಾಯಂಸ್ಥಾನದಿಂದಂ
 19 ಜಡಿಯೆನಡುಗುವುಳ್ಳೀತಿಯಂ ಬದ್ಧವಿದ್ಯಾಪರಿಣತಿಯೆಂದೊಂ
 20 ಕಾಲನೊಳಕಲ್ಪದತ್ತ || ಆತನನತಿಯ ಪೆಮ್ಮೆಯೆಂಕೆನೆ ಕಮನೀಯುಡ
 21 ಕೋರೇಕ್ಷಣ ಕುಮುದಾಸವೆಯೆನಿಸಿ ನೆಗದುಮಾದೇವಿಗೆ ವಿಕ್ರಮಸೋಮ
 22 ವಂಶಬರ್ಲಾಳಮುಚ್ಚಿತಂ ಕೂರ್ಪನೆಂಬುದು ತಕ್ಕದೆದರಾಶಿವಾಯ
 23 ನಮಃ ಸ್ವಸ್ತಿ ಸಮುಧಿತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಹಾಮಂಡಳೇ
 24 ಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರಂ ತುಳವುಳಬಳಧಿ ಬಡವಾನಳಂ
 25 ದಾಯಾದದಾವಾನಳಂ | ಪಾಂಡ್ಯಕುಳಕಮಳವನವೇದಂಡ ಗಂಡಭೇರುಂಡಮಂ
 26 ದಳಕ ಬೇಂಟಿಕಾಕಪರಮಂಡಳ ಸೂಜಿಕಾಕಸಂಗ್ರಾಮಭೀಮಕಲ
 27 ಕಾಲಕಾಮ ಸಕಳವಂದಿ ಜನಸಂತರ್ಪಣ ಸಮರ್ಪವಿತರಣವಿನೋ
 28 ದ ವಾಸಂತಿಕಾ ದೇವೀಲಬ್ಧವರ ಪ್ರಸಾದಽಽಽದವ ಕುಳಾಂಬರದ್ಯುಮಣಿ
 29 ಸಮೃತ್ತಚೂಡಾಮಣಿಕದನ ಪ್ರಚಂಡ ಮಲಪರೊಳ್ಳಂಡನಾಮಾದಿ ಸಮ
 30 ಸ್ತ ಪ್ರಶಸ್ತಿಸೂತಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲ ತಳಕಾಡುಕೊಂಗುನಂಗಂ
 31 ಗಂಗವಾದಿನೋಂಬವಾದಿ ಬನವಣೆಹಾನುಂಗಲುಗೊಂಡ ಭುಜಬಳವೀರ
 32 ಗಂಗನಸಹಾಯ ಸೂರಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕ ಪ್ರ
 33 ತಾಪಕೊಯ್ಯಳವೀರ ಬರ್ಲಾಳದೇವರು ಸಕಳಧರತ್ರಿ ಸುಂ ದುಷ್ಕನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರ
 34 ಶಿವಾಳನದಿಂ ರಕ್ಷಿಸುತ್ತಂ ದೋರನಮುದ್ರದನೆರೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ
 35 ರಾಜ್ಯಂಗಿಯುತ್ತುಮಿರೆ ತತ್ಪಾದಪದ್ಯೋಪಚೀವಿಗಳಪ್ರಮಯಮೊಟ್ಟಿ ಮಲ್ಲದೇವಗಂ
 36 ಆತನನತಿದಾಹಾ (?) ದೇವಿಗಂ ಪುಟ್ಟಿದಶ್ರೀಮತು ಶ್ರೀ ರಂಗವಂಡನಾಥ ಆತನತಮ್ಮ
 37 ಮಯಿಮುಟ್ಟಿಕಳ್ಳು ಬಲ್ಲ ಚಮುಪನ ಮಹಿಮೋನ್ನತಿಯೆಂಕೆಂದೊಡರಾಜನಗಿರಿ
 38 ರಾಜಕೈವಾರಯೆಹುದು ಕಟ್ಟಿಸಿ ಕೆಹಿಯೆರಚಿದಂ ವಿಭುಕಳ್ಳ
 39 ಮಹೀಜಂ ಮಾಯಿಮುಟ್ಟಿಕಳ್ಳು ಬಲ್ಲ ಚಮುಪಂ || ಅನ್ನಿವರಿಬ್ಬರಿಂ ಕೆಹಿಯಂ ಶ್ರೀ
 40 ಮಲಪನ ಮಹಿಮೋನ್ನತಿಯೆಂಕೆಂದೊಡೆ | ಗೀಜೆಯಪ್ಪೆಯು ಶ್ರೀಸಂಧುಮೇ
 41 ದೇವರದೇವಾಲ್ಯಮನೆತ್ತಿಸಿದಂ ಯಸೆವೆಂಕೆದೇವ ವೃಂದನವಾಸ
 42 ದತ ಸು ನಿಜಂಧ್ಯಾ ಪಾತುಶಯನನಿತ್ಯಂ | ಶ್ರೀರಂಗದಂಡಾಧಿಪ
 43 ರಿಂ ಮುದ್ದೇಶ್ವರ ಮೇಳೇಸ್ವರಪದದ್ದಂದ್ವ ವಂದನ ಪ್ರೀತಿಮಾನಯಂ | ರಂಗಪುತ್ರಿಣಿ
 44 ರಾಜೀಧ್ಯಾಂ ? ಮೇದೋ ಚಂದ್ರತಾರಕಂ || ಸಂಧುಮೇಳೇಸ್ವರದೇವರ ಶ್ರೀಪಾದಪದ್ಮಾ
 45 ರಾಧಕರುಮಪ್ಪಲಂಗಣ ತಾವು ಕಟ್ಟಿಸಿದಕೆಹಿಯ ಕಳಗೆಗೊಡ
 46 ಗಿಸ ೧೨ ಸಲಗೆ ಹನ್ನೆರಡುಕೊಳಗೆ ಸ ೧ ಮೇಳೇಸ್ವರದೇವರಿಗೆ ಕೊ ೧೦ ||
 47 ಬ್ರಹ್ಮಚಾರಿ ಚಾಮುಣಧಟ್ಟರಿಗೆ ಸ ೧ ಕೊ ೨ ಕೇಶಿರಾಜಕೊ ೫ || ಕೇಸವ
 48 ಧ್ವನಿಮಾಡಯ ಕೊ ೨ ಅನೀರಯ್ಯಗೆ ಕೊ ೨ ಬಲದೇವಗೆ ಕೊ ೨ ಕೊಂಗಳಿನಾಡ್ಯಯಗೆ ಕೊ ೨ ಬ್ರಹ್ಮೇ
 49 ಶ್ವರದೇವರಿಗೆ ಕೊ ೨ ಚಿಮ್ಮಯ್ಯಂಗಗೆ ಕೊ ೨ ಚಾಕಿಶೆಟ್ಟಬೊಮ್ಮಗೆ ಏರಿಯಮೇಲಣ
 50 ಸಸಿಯ ನಿಕ್ಕಿಸಾಕುವಂತಾಗಿ ಯಕ್ಕಿದಗದ್ದೆ ಕೊ ಕಲುಕುಟಗನ ಮಾದೋಜಗೆಕೆಯ ಕೊ ೧೦
 51 ಸಂಧು ಮೇಳೇಶ್ವರ ದೇವರ ಹೂದೋಟ ಕಂಬ ೨೫ ಆ ಹೂದೋಟವಸಾಕುವಂತಾಗಿ ಮಾಲಗಾಣ
 52 ಬೂವಂಗೆ ಯಕ್ಕಿದಗದೆ ಕೊ ೬ ಕಂಬ ೪ ಕಲುಕುಟಗ ಮಾದೋಜಂಗೆಕೆಯ ಕೊ ೨ ಹಿರಿ
 53 ಯಕೆಹಿಯ ಕೆಳಗೆ ಸಂಧುಮೇಳೇಶ್ವರದೇವರಿಗೆ ಹೊಲಸ್ತಳಕಂ ೪೦ ಗದ್ದೆ ಸ್ತ ಹೊಲವೇರಿಯಕೆ
 54 ಯಕೊ ೬ ತಹಿಯದ ಹಾಳಕೆಯಕೊ ೧೪ ಕಂಬಹಾಳಕೆಯಕೊ ೬ ಪತ್ತಿಯಹಾಳಕೆ ಯ
 55 ಕೊ ೪ | ಸಂಧುಮೇಳೇಶ್ವರದೇವರ ಶ್ರೀಕಾಯ್ಯಕೆ ಪರಿಚಯಮೇಳಚೀಯ ಯಪತ್ತಿನೋಣ
 56 ನಿವೇದ್ಯಕುಂದಿದಡೆ ಹುಳುಕುಪ್ಪೆಯಲ ಬೀಳ್ವವರು || ಯುನೀಧರ್ಮವ ಪ್ರತಿಪಾಳಿಸಿದವ
 57 ರು ಸಪ್ತ ಕವಿರೆಯಂ ಸುವರ್ಣದಕೋಡುಂ ಬೆಳ್ಳಿಯಕೊಳುಗು ಸಹಿತಸಹ

- 58 ಸ್ರಬ್ರಾಹ್ಮಣಗ್ಗ ಗಂಗವಾರಣಾಸಿಯಲು ದಾನಮಾಡಿದಪಲಂ ಬಹುಭಿವೃದ್ಧಿಸುಧಾ
 59 ದತ್ತಾ ರಾಜಭಿಷ್ಠಗರಾದಿಭಿಃ | ಯಸ್ಯಯಸ್ಯಯದಾಧೂಮಿ ಸ್ತಸ್ಯತಸ್ಯಮಹಾಪಲಂ ಸ್ತದ
 60 ತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪೃಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣು
 61 ಯಾಂಜಾಯತೇಕ್ರಮಿಃ | ಯುಕ್ತೀಧರ್ಮಮಂ ಕೆಡೆಕಡಿಸಿದವರು ಗಂಗವಾರಣಾಸಿ
 62 ಯಲು ಗಯಲು ಕುರುಕ್ಷೇತ್ರದಲು ಸಹಸ್ರಕವಿರೆಯಂ ಸಹಸ್ರಬ್ರಾ
 63 ಹ್ಮಣರಕೊಂದಪಾತಕಕೋಹರು || ದಿದೋಜನಮಗ ರೂವಾರಿಕೇತೋಜ
 64 ಶ್ರೀರಾಮಗುರುಭ್ಯೋನಮಃ ಸೆಟ್ಟಿಯ

18

ಅದೇ ಗೀಜಿಹಳ್ಳಿಯ ಶಂಭುಲಿಂಗ ದೇವರ ಪಾಳುದೇವಾಲಯದ ಬಳಿ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'—3"×1'—9"

- | | |
|---------------------------|---|
| 1 ಶ್ರೀಮತು ಬಮ್ಮಿಯ ಕೆರೆಯ ಮಾ | 4 ಗೀದಹಳ್ಳಿ ಹರದರ ಶ್ರೀಮಾಳೇಶ್ವರದ ಸತ್ತಲದೀರಗಲು |
| 2 ದಯ್ಯನ ಪುತ್ರನಮಗ ನೂಲದ | 5 ಬಂಕಾಪುರದ ಗುರುಗಳು ಕೈಲಾಸಕೆ ಹರಸಿದರು |
| 3 ದೈಡಗೌಡ ಪಾವಗಲ್ಲ ಕಾಳಗದಲ | |

19

ಅದೇ ಗೀಜಿಹಳ್ಳಿಯ ಉರಮುಂದೆ ದಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×1'—6"

- 1 ನಮಸ್ಕುಂಗ ಶಿರಶ್ಚುಂದಿ ಚಂದ್ರ ಚಾಮರಚಾರವೇ.....
- 2
- 3 ಕ್ಷಣದ ಹೊಯ್ವಳಾನ್ವಯಾಂಭೋಧಿ ಯಸೆವುದತಿ ಗಂಧೀರ
- 4 ಅ ಹೊಯ್ವಳಾನ್ವಯಾಂಭೋಧಿವರ್ಧನ ಸುಧಾಕರ..
- 5 .. ವರಗಂ ಪದ್ಮಲದೇವಿಗಂ ಪುಟ್ಟಿದ.....
- 6 .. ಹೊಯ್ವಳ ವೀರನಾರಸಿಂಗದೇವನೊ ..
- 7 ನರಸಿಂಹನರಸಿ
- 8 ಸೋಮನಾಥಾಲಯವ ಕೇಶವಪುರ
- 9 ಕಮಳಾಭಿರಾಮ
- 10 ಕೇಶವಪುರವೀ
- 11 ವಿಮಳ ಗುಣಾಸ್ಥಿತಂ ಗೆಕ್ಕಲಸೆಟ್ಟಿಗಿಳಾ
- 12 ಭಾಗ ನಾಥಕುಲ .. ಈಶ್ವರಪದಾ
- 13 ಬ್ರಾಹ್ಮರಾಧಕ ಪ್ರೋಚನದೇವಗುರುಹರಿಹ .. ಶ್ರಯಮಾ
- 14 ಗಿ .. ರಿಂತು ಅಂಗನೆಯರ್ಪಪವಮಾ
- 15 .. ಪುತ್ರಿಪರ್ವಸ್ತೂನುಬಮ್ಮ ನೆನರೆಕ್ಕಲಸೆಟ್ಟಿಪೆಂಪು
- 16 ವಡೆದಂ ವಿಶ್ವಂಧರಾ ಚಕ್ರದೊಳ್ | ಕುಡುವುದು
- 17 .. ರುಚಿರಧರ್ಮ .. ಶನುಮಪ್ಪ .. ಎಕ್ಕಲಸೆಟ್ಟಿ
- 18 .. ಮಾಗೆಕ್ಕಲ ಸಮುದ್ರಮಂ ಕಟ್ಟಿಸಿದಂ | ಸ್ತುತಿ ಸಮಸ್ತ
- 19 ಧುವನಾಶ್ರಯಂ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಯಾ
- 20 ದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸರ್ವಜ್ಞ ಚೂಡಾಮಣಿ ಮಗರರಾ
- 21 ಜ್ಯ ನಿರ್ಮೂಲನ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯನಾಮಾಡಿಸಮ
- 22 ಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತು ಹೊಯ್ವಳವೀರ ನಾರಸಿಂಹದೇವರು
- 23 ದೋರನಮುದ್ರದ ನೆರೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ
- 24 ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ ಶಕವರ್ಷ ೧೧೪೯ನೆಯ ಸರ್ವ್ವ
- 25 ಜಿತ್ವಂವತ್ಸರದ ಚಯಿತ್ರ ಸು ೩ ಸೋಮವಾರದಂದು ಸ್ತುತಿಸಮ
- 26 ಸ್ತ ಗುಣಗಣ ಸಂಪನ್ನರಪ್ಪ ಕೇಶವಪುರವಾದೇವರೆಲ್ಲಂ ಅಶೇಷ
- 27 ಮಹಾಜನಂಗಳು ತಮಗೆ ಕಾಲುವಳ್ಳಿಯಾದ ಗೀಜ
- 28 ಹಳ್ಳಿಯ ಪೂರಮುಂದಣ-ಎಕ್ಕಲ ಸಮುದ್ರವನೆಕ್ಕಲಸೆಟ್ಟಿ-ಕಲ್ಲಸೆಟ್ಟಿಗೆ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ
ಕೆಜಿಗೊ
- 29 ಡಗಿ ಕ್ರಮವೆಂತಂದರೆ ಆ ಕೆಜಿಯ ಮೊದಲೇರಿಯ ಕಾ...ಯಿಂದ ಗದ್ದೆಸಹಂ ೪೦ ಮಾಳಗಾ
- 30 ಡನ ಕೆಜಿಯ ಬಡಗ ಕೋಡಿಯ ಗೌಡರ ಧೂಮಿಯಂ ಪಡುವ
- 31 ಲು ದೊವಕ್ಕರೆಯ ದೆದ್ದರೆ ಕಂಬ ೩೦೦೦೦೦ ಗಂಡಹಂ ..

26

ಅದೇ ಗ್ರಾಮದ ತಳವಾರ ಮುನಿಗಾನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ತೆಲುಗಕ್ಷರ.

'4x2'

1 ನರ್ವದಾರಿ ಸಂವತ್ಸರ ವಾ	6
2 ಉಗುಣ ಬಿ F ರೊ	7
3 ಕಂಬಾ	8
4 ಲಪರ್ದೆ	9 ಕೊಡಗಿ .....ಮುಂಡೇಮು
5	10 ನಿಮಕು ಯಿಟ್ಟಿನ ಶಾಸನಂ |

27

ಅದೇ ಹೊಬಳಿ ನಿಲಟೂರ ಗ್ರಾಮದಲ್ಲಿ ಊರ ಮುಂದೆ ಅಲದಮರದ ಕೆಳಗೆ ನಟ್ಟ ಕಲ್ಲು

ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

1'-9"x2'-0"

1 ಕೂಮ ಸುಮಾರ	4 ಗುಂಡಿ ಗೊಡಗುರ ಖಲಿ
2 ಶ್ರೀ ಶಿವರಾಜಿ ಗೊಳು	5 ಬಿಳಿ ಶಾಂಪು ಐವ
3 ಮಣ್ಣುಲತ್ತಿಪ್ಪು ೪೫೫	6 ಶ್ರುತಿ.

28

ಅಡ್ಡಗಲ್ಲು ಹೋಬಳಿ ಗೌಪಲ್ಲ ಗ್ರಾಮದ ಪಟೇರ್ ರಾಮಯ್ಯನವರ ಮಾವಿನ ತೋಪಿನಲ್ಲಿ ಹುಟ್ಟುಬಣ್ಣಿಯ ಮೇಲೆ

ತೆಲುಗಕ್ಷರ.

1 ರೆಂಡವಯಾನಿಕ ಮುನಮು	5 ದಿ .....ವಾರು
2 ಗಾನುವೀರಧದ್ಯ ದೇವರೈಕು ..	6 .....ಪಾಪಾನವೋ
3 ಬಿ .. ಕೊಡಗಿ ಅಯಮನು	7 ದುರು
4 ಧಕುತುಲುನಡಿ	

29

ಅದೇ ಹೋಬಳಿ ಬೈರಗಾನಪಲ್ಲ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ

ತೆಲುಗಕ್ಷರ.

1 ವಿಕಾರಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೧೦	4
2 ಬುಧವಾರ ದಾಸನಗಾರಿ	5
3 ವಾಚಕಮಡಿ ಚೇನು	6

30

ಅದೇ ಹೋಬಳಿ ಕೊತ್ತೂರ ಊರ ಮುನ್ನೆ ಇರುವ ಕಲ್ಲು

ತೆಲುಗಕ್ಷರ.

5'x2"

1 ೦೦ ರಮನಯ	4 ೦೦ ಯಗರು ದೇವುನಕು
2 ೦೦೦ ನಂದಿ ನನಾ	5 ಯಚಿನಚೇನು
3 ೦೦ ಯುವೋದಲ	6 ಕುಯೆವರುತಚಿನಾ

31

ನೆಲವಂಕಿ ಹೋಬಳಿ ಚಾಕನಪಲ್ಲ ಗ್ರಾಮದಲ್ಲಿ ಊರು ಮುಂದಿನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಕಳಗನ್ನಡಕ್ಷರ.

ಪ್ರಮಾಣ 4' x 4"

1 ಸ್ವಸ್ತಿಶ್ರೀ ರಟ್ಟವಾಡಿ ಎಲುವರೆ ಲಕ್ಕೆಯುಂ ಕೊಣ್ಣು ಕೊಣ್ಣಾಪುರದಲು
2 ಜಯಸ್ತಂಧವಂ ನಟ್ಟು ಪರದೊರ್ಪಯ ತಡಿಯಕೊಪ್ಪದಲು ಅಹೊಮ
3 ಲ್ಲವನ. ಬೆಂಕೊಣ್ಣು ವನಾನ ಕುದುರೆ ಪೆಣ್ಣೆರ್ ಬಣ್ಣಾರಮಂಕೊಣ್ಣು ಕೊ

- ⁴ ಪುರಕೇಸರವನ್ನ ರಾನ ಒಡೆಯಾರ್ ಶ್ರೀ ರಾಜೇಂದ್ರ ದೇವರ್ಗೆ ಯಾಣ್ಣು (೩೮)
⁵ ಅಪುದು-ಸಕವರ್ಪ ೯೭೮ ಅನೆಯ ವಿಜಯ ಸಂವ
⁶ ತ್ವರಂ ಪ್ರವರ್ತಿಸೆ ಶ್ರೀಮತ್ ಸೇನಾಪತಿ ಒಕ್ಕತ್ತು ಗಣ್ಯಂಗಣ್ಣ
⁷ ನಾರಾಯಣಂಚೋಳನ ಸಿಂಗಂಮುಳ್ಳ ಪ್ಪಯ್ಯನಪ್ಪ ರಾಜರಾಜ
⁸ ಬ್ರಹ್ಮಾದಿರಾಜರ್ ಮಹಾರಾಜವಾಡಿ ಎಲುಸಾಸಿರಮಂ ಪುರನಾ
⁹ ಡು ಎಲುವತ್ತುಂ ಮುಣಿಕಿನಾಡು ಮುನ್ನೂಲುಂ ಅಲುತ್ತುಂಬ
¹⁰ ಲ್ಲೂರದೀಡಿನರ್ ಸುಬಸಂಪುತ ವಿನೋದದರ್ ಅಲುತ್ತಿರೆ
¹¹ ಚೋಳನ ದೇಸದರ್ ಪೂರೇಕೇಸಿಯಮೇಲೆ ಪೋಗಿಪುರಮುಟ್ಟ
¹² ಯರ್ ಕಾದಿ ಅರಸರ ಮುನ್ನೇಕೊರನೆಲ್ಲಯುಂ ನೆಲವಂಕೆಯ ನೊ
¹³ ಡೆಯಮಯನ್ನ ಮರಸರ ಮಗನೋವರಸರಪ್ಪಮೊನೆ ಮು
¹⁴ ಟ್ತಿಗಣ್ಣಂ ಮುಣುವಕ್ಕರಾಮಕಾಯ್ಕರಭೀಮಂದೂರದೇ ರಾ
¹⁵ ಮಂಮುಳವರ ಭೀಮಂರಾಜೇಂದ್ರ ಚೋಳಪಲ್ಲವಾದಿತ್ತುಂ ನೆಲವಂ
¹⁶ ಕೆಯಕೆಳೆಯಂಕಟ್ಟ ಅರಸರಮುನ್ನೇಕಾದಿ ಣದು
¹⁷ ಬೀರಸರ್ಗಂಬಡೆದರ್ ಬನ್ನಾಚಿಮಾಡಿದ ಕರಾಡು

32

ಅದೇ ಕಲ್ಲಿನ ಸಮಾಪದಲ್ಲ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಕರ.

4' x 3'-6"

- | | |
|---|---|
| ¹ ಸ್ವಸ್ತಿ ಪುರಮುಟ್ಟಿಯ ಕಾಳೆಗದಲು ನೆಲವಂಕೆಯ ನೊಡೆಯ | ⁵ ಯಕೆಳಗೆ ಮೂವತ್ತು ಕೊಬಗಗರ್ಬ್ ಕೊಡಗೆ |
| ² ಚೋವರಸರಮುನ್ನೇ ಚೋವವಂಕರಗನ ಮಗಂ | ⁶ ಯುಂನೆಲವಂಕೆಯ ಪೊಸಕೆಳೆಯ |
| ³ ಚೋಲಗಣ್ಣರ್ ಅಲ್ಲನ ಮುನ್ನೇ ಪಜುಡು ಬೀರ | ⁷ ಕೆಳಗೆ ಮೂವತ್ತು ಕೊಬಗಗರ್ಬ್ |
| ⁴ ಸರ್ಗಂಬಡೆದಂ ಇವಂಗೆ ಕೊರನೆಲ್ಲಯಕೆಳೆ | ⁸ ಕೊಡಗೆಗೊಟ್ಟರ್ |

33

ಅದೇ ಹೋಬಳಿ ಚೋಡಿ ಸಾಕಮ್ಮನ ಕೊತ್ತಪ್ಪಗೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಕರ.

ಪ್ರಮಾಣ 5'-0" x 4'-0"

- | | |
|--|----------------------|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀವಯ್ಯಮ್ಮ ಮಹಾರಾಜಪ್ರಿತು | ⁶ ಈ ಕರಾಳು |
| ² ವೀರಾಚ್ಯಂಗೆಯೆ ಚೋರಯ್ಯನೆಲವಂಕಿ ಅ | ⁷ ಜಿವೊ |
| ³ ಧೃನ್ದರಸಿದ್ದಿ ಆಳುತ್ತಿರೆ ಚೋರ | ⁸ ಕ್ಕರಕೊಲ |
| ⁴ ಯ್ಯನವೆಸದಿ ಧಂಗುವ | ⁹ ರಾಗಡು |
| ⁵ ಕಲ್ಲು | |

34

ಅದೇ ನೆಲವಂಕಿ ಹೋಬಳಿ ಕಶೆಟ್ಟಪ್ಪ ಕೆರೆಯ ಕೆಳಗೆ ತೋವಿನಬಳಿ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ತೆಲಗು ಅಕ್ಕರ.

- | | |
|-----------------------------------|---------------------------------|
| ¹ ವಿಷುಸಂವತ್ಸರದ ಅಶ್ವಿ | ³ ಕೊತ್ತಡರುಪುಕುಯಟ್ಟಿನ |
| ² ಜಬಿ ಲುಕಶೆಟ್ಟಪ್ಪಯ್ಯೂರ | ⁴ ಮಾನ್ಯ |

ಮೈಸೂರು ದಿವ್ಯಕ್ಕಿನ ಶಾಸನಗಳು.

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು.

35

ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ತೋವಿನಬಳಿ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ . . . ರಾಜ
- 2 ಭಟಾರರು . . . ನೂನ್ನು
- 3 ನನ್ನನನ್ನಯ್ಯ ಮುಡಿ

- 4 ವಿವರಾಕಲ್ಲ ನಿಲಿಸಿದಂ ಪ್ಪಾ
- 5 ನ . . . ಪಂಡಿತಂ . . .

36

ಸಂತೇ ಮಾರಹಳ್ಳಿಹೋಬಳಿ ಹೊಂಗನೂರಿಗೆ 1 ಮೈಲು ದೂರದಲ್ಲಿ ಗಂಗವಾಡಿಯ ಗ್ರಾಮ ನಿವೇಶನದಲ್ಲಿ

3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವೀರದೇವರಾಯ
- 2 ಪೊಡೆಯರು ರಾಜ್ಯಂಗೈವಲ
- 3 ವಿರೋಧಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿ
- 4 ಕನುಗನೋಲು ನಂಜ
- 5 ರಸಪೊಡೆಯರು ಪೂರ

- 6 ನಂಜನಾಥದೇವರ ಶ್ರೀಕಾರ್ಯ
- 7 ಕೈ ಬಿಟ್ಟ ಮಗ್ಗತೆಯಿಗೆ ಸಾಮ್ಯ
- 8 ಬೇಡಿಗೆ ಸಹ ಮಾನ್ಯವಾಗಿ ಬಿ
- 9 ಟ್ಟುಕೊಟ್ಟರು ಈ ಧರ್ಮವನ
- 10 ಇದವ

37

ಅದೇ ಹೋಬಳಿ ಕುದೇರು ಗ್ರಾಮಕ್ಕೆ ನೇರದ ಹೊಲದಲ್ಲಿ

4'—6"×2'—9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಕವರ್ಷ ೧೪೨ . . .
- 2 ರವುದ್ರಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬಿ ೧೦
- 3 ಮಂ ಶ್ರೀಮಂ ಮಹಾಮಂಡಲೇಶ್ವರಂ
- 4 ಶ್ರೀವೀರ ಚಿಂತನಂಜರಾಯಪೊ
- 5 ಡೆಯರಿಗೆ ಸಲುವ ಮಹಾ ಪ್ರಧಾನಿ
- 6 ಸಿದ್ಧಯ್ಯರಾಪುತರ ನಿರೂಪದಿಂ
- 7 ಸೋಮರಸ ಮಂತ್ರೀಶ್ವರ ಕುಡಿ
- 8 ಹೇರ ಪ್ರಭುಗಳು ಅಪ್ಪಾದಿತ ಪ್ರ

- 9 ಜಿಗಳನು ಮತದಿಂಬ
- 10 ಯರಣಪುರಸತಿಗೆ
- 11 ರಾಣುತ್ತಪುರನೆಂದಾ ಕಟ್ಟಿಸಿ
- 12 ಆ ಪುರದೊಳಗಾದ ಮಗ್ಗಮ
- 13 ನೆವಣ ಅನುಭವಿಸು . . .
- 14 ರಗುತ್ತಿಗೆ ಭೂಮಿ ೩೩೦೦ಕ್ಕೆ
- 15 ಸಿದ್ಧಾಯ ಗ ೨೦೦ವನು
- 16 ತೆಪುವೆಬಿಟ್ಟುಕೊಟ್ಟ . . .

38

ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಹರದನಹಳ್ಳಿ ದೊಡ್ಡಕೆರೆಯ ತೂಬಿನ ಬಲಭಾಗದ ಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಸಾಧಾರಣ ಸಂವತ್ಸರ
- 2 ದ ಕಾರ್ತಿಕ ಶುಭ ೨ ಲು
- 3 ಹರದನ ಹಳ್ಳಿಯ
- 4 ಸೇನದೋವ ಲಂಗ

- 5 ಪ್ಪಯ್ಯನವರ ಮಕ್ಕ
- 6 ಇ ರಾಮಪ್ಪನವರು
- 7 ಕಟ್ಟುತ್ತೂಂಬು ಶ್ರೀ

39

ಅದೇ ಹರದನಹಳ್ಳಿಯ ಸಮೀಪ ಅಣಿಕಟ್ಟಿನಬಳಿ ಶಾಸನದ ಕಲ್ಲಿನಲ್ಲಿ

6—3×3—9

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯದಯ
- 2 ಶಾಲವಾಹನಶಕ ವರ್ಷ ೧೪೪೦ನೆಯ
- 3 ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೧೦ ಲು
- 4 ಶ್ರೀಮಾ ಮಹಾ ಮಂಡಲೇಶ್ವರ

- 5 ಮನಾಯಕರ ನಾಯಕರು
- 6 ನಾಡನಾಳುವಲ್ಲ
- 7
- 8 ಹರಿಹರ ಗೆ ಕೊಟ್ಟುದು

- 0
 10 ಸುಂಕ.....ಸರ್ವದಾಯ
 11ಡಮನಾಯಕನು ತನ.....

- 12ಮನಃಪೂರ್ವ.....
 13 ಗೋವಾತ್ಮಾಣರ ಕೊಂದಪಾಪಕೆ ಹೋಹ.....
 14 ಶನನ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

40

ಅದೇಹೋಬಳಿ ಗುಡ್ಡದ ಡನ್ನಾ ಪುರಕ್ಕೆ ಸೇರಿದ ಸರ್ಕಾರಿ ಬಂಜರು ಜಮೀನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ

- 1 ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರ
 2 ದ ಚಯತ್ರ ಸುಧ ೧ ಲೂ
 3 ರಾಮನಾಯಕರ ಮ

- 4 ಗಯಜವನಾಯಕಕ
 5 ಟಿತ್ತ ಮಂಟಪ ನಮ
 6 ಶ್ರೀವಾಯ ಶ್ರೀ ಶ್ರೀ

41

ಅದೇ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಪುರ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಹಾಳುಕೋಟೆಯ ಸಮೀಪದಲ್ಲಿ 1ನೆಯ ಕಲ್ಲಿನಮೇಲೆ

3'-6"×2'-9"

- 1 ಜಯಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧೧ ರಲು ಕೊಂ
 2 ಡನೂರ ದೇವರ ಮಾದಿಗಪುಡನ ಮಗ ದೇವಂಜ

- 3 ಮಾದರಸ ಮಕ್ಕಳು ಸಿದ್ಧಗಲೂಡ
 4 ನಿಲಿಸಿದ ಕಲ್ಲು

42

ಅದೇ ಪಾಳು ಕೋಟೆಯ ಬಳಿ 2ನೆಯ ಕಲ್ಲಿನ ಮೇಲೆ

4'-6" × 3'-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನ ಶಕ ವರುಷ ೧೪೬೨
 2 ವರ್ತಮಾನವಾದ ವಿಖಾರಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೫ ಲು ಶ್ರೀಮ
 3 ನರಸಯ್ಯನವರ ನಿರೂಪದಿಂ ಪರದಅರಸರು ಕ
 4 ಗುತ್ತಿಗೆಯು ಯಕಲ್ಲ ಪಡೆಯಾಗಿ ಕೊಟ್ಟ
 5 ನೂರ ಗ್ರಾಮವ.....

(3 ಪದ್ಧಿಗಳು ಸವೆದಿವೆ)

- 6 ತುಡಿಕೆ
 7 ಮನೆಕಳತೋಟಬಿಟ್ಟರು
 8 ಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಆಗುವಾಡಿ
 9
 10 ಅಕ್ಕರದಲು ಹನ್ನೆರಡು ವರಹ ಮಾಗಿ
 11 ಕೆಜಿಗೆ ಆನ್ಯಾಯ ಅದಕು ಇಲ್ಲ ಆಹಂದ್ರಾರ್ಕ
 12 ಸ್ಥಾನ ಮಾನ್ಯ ಆಳುವಿದ
 13 ಕೊಂದಪಾಪಕೆ ಹೋಹರು

43

ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಸತ್ಯಮಂಗಲದ ರಸ್ತೆಯಲ್ಲಿ 19ನೆಯ ಮೈಲಕಲ್ಲಿಗೆ 1 ಪರ್ಲಾಂಗು ದೂರದಲ್ಲಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಖವರ್ಷವೊಂಭೈನೂಜಿನಾಲ್ಕನೆಯ ಚಿತ್ರ
 2 ಶ್ರಾವಣ ಮಾಸದ ಶುದ್ಧ ದಶಮಿಸೋಮವಾರದನ್ನುಮ. ಜವಾರ ಸಾಯರ ಬ
 3 ಬ್ಬಾರ್ಬರಂ ಮಲ್ಲಯ್ಯನುಂ ಮಾಡಿಸಿದ ದೇಗುಲಕ್ಕೆ ಕೊಟ್ಟ ಮಣ್ಣೋರಗಾಲಪ್ಪದಿಕ್ಕರ್
 4 ಣ್ಣುಗಂ ಇದನಾವನವದನವವಂಕೆಜಿಯು ಪಾರವೆಯುಂ ವಾ
 5 ರಣಾಸಿಯುಂ ಕವಿರೆಯುವನವದ ಬ್ರಹ್ಮ ತಿಕಾಣಂ ಸ್ವದತ್ತಾಂಪರ
 6 ದತ್ತಾಂ ವಾಯೊಹರೇತವನುಂಧರಾಂ ಪಷ್ಠಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ
 7 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ

ಮೈಸೂರು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

44

ಮೈಸೂರು ಹೋಬಳಿ ಕುರುದಾರಹಳ್ಳಿಯಬಳಿ ಜಮಾದಾರ್ ಮನೆಯ ನಮಾವದಲ್ಲ ನಟ್ಟಿರುವ ಕಲ್ಲು.

- 1 ಸರೋಜ ಸಂಸಿದ್ಧ ಮೂಬಶೇಷಂ ಹನನ್ದವರ್ತ
- 2 ದಾನ ಮಹೋಗ್ರ ಬದ್ಧ ವಿಶಿಷ್ಠೇ ಚಕ್ರ ರಕ್ಷಾಕ್ರಮಃ ದಿದ್ವಾಜಪ್ಪಬರೋ
- 3 ರು... ದೋಬ್ಬ ಲಮಹಾಸಾಂಮಾಜ್ಯ ಸರ್ವೋನ್ನತಶ್ರೀಮಾ
- 4 ನೀಶ್ವರ ಸಂಧವೋಗುಣವತಾಂಸೀ ಮಾನ್ಯಸಿಂಹೋನ್ಮುಪಃ | ಕಲಾರೀಸಾ
- 5 ಉವಾಂಕನ್ಯ ಧರೇಡ್ಯಸ್ಯ ಧರಾಪತೇಃ | ನಿತ್ಯದಾನರತಾಂಯಾತಿ ಮಹಾರಾ
- 6 ಜ ಸಂಪದಾ | ದಿಕ್ಕಾಮಿನೀಕುಚತಟೀಪುನಸಾರಕೀರ್ತಿಃ ಬುಕ್ಕಾಂಬಿಕಾಜ
- 7 ಲರದುಗ್ಧಪಯೋಧಿ ಚಂದ್ರಃ | ಲೀರಾವಶೀಕೃತ ವಿರೋಧಿನ್ಮಸಾಲ ಲಕ್ಷ್ಮೀಃ ಚೋ
- 8 ಲಾವನೀಪ ವಿಜಯಾಯ ಪುರಸ್ತಾತ್ ಚುಳಿಕೆ ಕೃತ್ಯಚೋರೇಂದ್ರಂ
- 9 ಸ್ನೇಹಸಮ್ಮುಖಂ ರವೀಪತತ್ ವಿಶ್ವಂನ ವಿಶ್ವಚಕ್ರೇಣ ಕುರ
- 10 ವನ್ಮಣಾಂ ಮುದಾನಯನ್ ಶಾಸ್ತ್ರಸಂ ಶೋಧಸಂಪ್ರಾಪ್ತತುರಾ ಪುರುಷಕಾರಣಾತ್ ಶಾಕೇರತನಕ್ಕಬ್ಬಿ
- 11 ಚಂದ್ರ ಸಮೇಪಿಂಗಲ ವತ್ಸರೇ | ಚಾರು ಶ್ರಾವಣ ಪೂರ್ಣಿಮಾ ವನ್ಮಕ್ಷೇ ಸ್ಥಿರವಾಸರೇ ಆ ಪಸ್ತಂಧಾಯ
- 12 ಮಾರ್ಯಸೂನವೇ | ಅಂಬಿಕಾರಾಧನವರ ಕಾಮಿಯಾ ಚರ್ಯಶರ್ಮಣೇ | ಅಯಿ
- 13 ಗ್ರಾಮಂ ಮೈಸೂರು ಸ್ಥಲ ಮಂಡನಂ ಮಾದಣಾಯಕ ಹಳ್ಳಿಕಿಕಾವೇರೀ ಕಪಿರಾಂತರೇ ನೀಮಾ
- 14 .. ಪಲಶಾಲಿ ಶರಾತಟಾಕ ಪಶ್ಚಿಮ ದಿಶಿ ರಾಕುಂತಡ ಸೆಟಿನಮುದ್ರಧೂಃ ಕಬದರ ಪುರೀ ನೀರತಟಾ
- 15 ಕ ಲೇಖಾಲೋಕದಯ ವಾರಿಯಸ್ತಿದಯಾ ಧೂರ್ವಾಂಬಯ ಧರ್ಮಪಾತಕ ಹಾಂಚ ಸೇತೂರಂ ನರ
- 16 ಹಂಜರ ಗ್ರಾಮ ಧೂಃ ಶತು ಣಾ ವಿಕೃತೋ ಧರ್ಮಃ ಪಾಲನೀಯಃ ಪ್ರಯತ್ನತಃ ಶತ್ಪುರೇವ
- 17 ನರಶತ್ಪು ಧರ್ಮಶತ್ಪುರ್ನಕನ್ಯ ಚಿತ್ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ಪಿವ
- 18 ಪ್ಪಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಪಾಯತೇ ಕ್ರಿಮಿಃ | ಸ್ವದತ್ತಾತ್ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾ
- 19 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಧವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಭ್ರೀಯೋನು ಪಾ
- 20 ಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ್ಭುತಂ ಪದಂ

ದಣಾಯಕರ ವೊಪ್ಪ

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

45

ಹೆಡತರೆ ಹೋಬಳಿ ಗಟ್ಟವಾಡಿ ಗ್ರಾಮದ ಗುರುಕಾರರ ಮನೆಯಿಂದ ಬಂದ

ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ಶುಭಮಸ್ತು ಹರೇಲೀರಾ ವರಾಹಸ್ಕದಂಪ್ಪಾದಂಡ ಸ್ವಪಾತು
- 2 ವಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರಿ ಧತ್ತ ಶ್ರಿಯಂದಧಾ ನಮಸ್ತುಂ
- 3 ಗರಿಶ್ಚಂಭಿಡಂದ್ರ ಚಾಮರ ಚಾರವೇ ಶ್ರೀರೋಕ್ಕ ನಗರಾರಂಧ
- 4 ಮೂಲಸ್ತಂಭಾಯಶಂಧವೇ | ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾ
- 5 ಲವಾಹನ ಶಕ ವರ್ಷಂಗಳು ೧೬೮೩ ಸಂದ ವರ್ತಮಾನವಾದ
- 6 ವಿಷು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೧೦ ೮೩ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾ
- 7 ಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢ ಪ್ರತಾಪಾಪ್ರತಿಮ ವೀರನರಪತಿ ಮಹೀ
- 8 ಶೂರ ಶ್ರೀಕೃಷ್ಣರಾಜವೊಡೆಯರೈಯ್ಯನವರು ವೆಂಕ
- 9 ಚರಾಮೈಯ್ಯಗೆ ಬರಿಸಿಕೊಟ್ಟ ಕ್ರಯಧೂದಾನ ತಾಂಮ್ರ
- 10 ಶಾಸನದ ಕ್ರಮವೆಂತಂದರೆ ಮಹೀಶೂರ ನಗರದ
- 11 ಹೋಬಳಿ ನೀಮೆ ವಿಚಾರದ ಚಾವಡಿ ವಳಿತದ ಸತ್ಯಾ
- 12 ಗಾಲ ಸ್ಥಳದ ಚಿಲುಕವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ವಿಚಾರದ ಚಾ
- 13 ವಡಿ ಶ್ಯಾನಭಾಗ ಸ್ಥಲದ ಶ್ಯಾನಭಾಗ ಸಹ ಬರೆದು ಕೊಂ
- 14 ಡುಬಂದ ಲೆಖ ಪ್ರಕಾರ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರಕ್ಕೆ ಹುಟರವ
- 15 ಸಕಲ ಸುವರ್ಣದಾಯ ದವಸಾದಾಯ ಸಹ ಕಂ
- 16 ಲಿಗು ೧೬ ವಿಂಗಡಮಣಿಹ್ಯ ಮೂಗೂರಿಗೆ ಸಲು
- 17 ವಸುಂಕಗು ೩ ರ್ ೩೬ ಪೊಂಮುಗ ೧ ರ್ ೧ ರ್ ೦ ೮೫
- 18 ಯಂಮೂಗೂರಿ ಉಧಯಂಗ್ರಾಮ ೧ ಕ್ಕೆ
- 19 ಹುಟ್ಟುವಳಿ ಕಂಗು ೧೬೬ ರ್ ೦೭ ನೂರಯಪ್ಪತ್ತಾರು

- 20 ವರಹಾಪುಕೋಳಾಗಾಲದ ಸೆಟ್ಟರ ಮುಖಾಂತ್ರ
- 21 ಬೊಕ್ಕಸಕ್ಕೆ ಸಾಕಲ್ವ ವಾಗಿ ಸಂತಾದ ಕಾರಣ
- 22 ಈ ಗ್ರಾಮದ ಯಡ್ಲೆ ಚತುಸ್ವೀಮೆಯೊಳಗುಣ ನಿಧ್ಯಾ
- 23 ದೃಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯಂಗಳು ನಿನಗೆ ಸಲುವುದು
- 24 ಯಿಲ್ಲಂದ ಮುಂದೆ ನೀನುಮಾಡುವ ಅಧಿಕೃತದಾನಪರಿ
- 25 (ವ)ರ್ತನಗಳೆಂಬ ವ್ಯವಹಾರಚತುಸ್ವಯಂಗಳಿಗೊಸಲು
- 26 ವುದಾದ್ದರಿಂದ ಭತ್ತ ಪಾತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನಿರುಪಾ
- 27 ಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಶಾಶ್ವತವಾಗಿ ಅನುಧವಿಸಿಕೊಂ
- 28 ಡು ಬರುವುದು ವಿಕೃತ ಭಗಿನೀ ರೋಕೇ ಸರ್ವೇಷಾ
- 29 ಮೇವ ಭೂಭುಜಾಂನಭೋಜ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದ
- 30 ತ್ವಾವಸುಂಧರಾ ನೃದತೃಂಪರದತ್ತಾಂವಾಯೋಹರೇ
- 31 ತವಸುಂಧರಾಂ ಪೃಷ್ಠಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- 32 ಜಾಯತೇಕ್ರಿಮಿಃ

ಶ್ರೀ ಕೃಷ್ಣರಾಜ

46

ನಂಜನಗೊಡು ಕನದಾ ಹೋಬಳಿ ಕಳರೆ ಗ್ರಾಮದ ರಾಮರಾಯರಬಳಿ ದೊರೆತ 1ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಬರಸಂವತ್ಸರದ ಪೈಶಾಖ ಶು ೧೧ ಲು ಶ್ರೀಮತು ಮಹಿಶೂ
- 2 ರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಲುವೈಯಗೆ ಬರೆಸಿ
- 3 ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಕಳರೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿ
- 4 ಯವರ ರಥೋತ್ಸವಕ್ಕೆ ನಿನ್ನ ಹೋಬಳಿ ಗಡಿಗಳಿಂದ ಚಪ್ಪ
- 5 ರ ಮೇಲುಕಟ್ಟು ಅಡಿಗಟ್ಟು ಕುಂದಾರ ಸ್ವರೂಪು ಯರೆ ಕಾ
- 6 ಯ ಮೇಲೋಗರ ಹುಲು ಗಂಧ ಮೊದರಾದ ಪಣಮುಟ್ಟಿದ
- 7 ಸೋಪಸ್ತರವೆನ್ನು ತರಿಸಿಕೊಟ್ಟು ರಥೋತ್ಸವವೆನ್ನು
- 8 ಸಂಭ್ರಮವಾಗಿ ಆಗಮಾಡಿಸುವುದು

9 ಕಂಠೀರವ ನರಸರಾಜವೊಡೆಯರು

47

ಅದೇ ಕಳರೆ ಗ್ರಾಮದ ರಾಮರಾಯರ ಬಳಿ ದೊರೆತ 2ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶು ೬ ಲು ಶ್ರೀಮತು
- 2 ಮಹಿಶೂರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಲು
- 3 ವೈಯಗೆ ಬರೆಸಿ ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಕಳರೆ ಲಕ್ಷ್ಮೀ
- 4 ಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾರಾಧನೆಗೆ
- 5 ಪುಟ್ಟನೂರು ವರಹದ ಗ್ರಾಮದ ಕೊಡಿಸಿ ಶಿರಾಪ್ರತಿಷ್ಠೆಯನು
- 6 ಮಾಡಿಸಿಕೊಡಿಸುವ ರೀತಿಗೆ ಅಪ್ಪಣೆ ಮಾಡಿಸಿಯಿರ್ದೇವ ಆ
- 7 ಪ್ರಕಾರಕ್ಕೆ ಕಳರೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನ
- 8 ಕ್ಕೆ ನಿನ್ನ ಹೋಬಳಿ ಸೀಮೆಲಿ ಪುಟ್ಟನೂರು ವರಹದ ಗ್ರಾಮ
- 9 ವನು ಕೊಡಿಸಿ ಶಿರಾ ಪ್ರತಿಷ್ಠೆಯನು ಮಾಡಿಕೊಡಿಸುವುದು.

10 ಶ್ರೀ ಕಂಠೀರವ ನರಸರಾಜವೊಡೆಯರವರು

48

ಅದೇ ಕಳರೆ ಗ್ರಾಮದ ರಾಮರಾಯರಲ್ಲಿ ದೊರೆತ 3ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫ ಲು ಶ್ರೀಮತು ಜವಳಿ ರಾಧಾ
- 2 ದಾಯದ ಚಾವಡಿ ಮಣಿಹಗಾರ ಹರಿದಾಸಯ್ಯಗೆ ನೀನು ಉ
- 3 ಪ್ಪನಹಳ್ಳಿಯ ಗ್ರಾಮ ೧ ಯಾ ಉಪಗ್ರಾಮ ಸೊರೆಕಾಯ ಪುರ
- 4 ದ ಗ್ರಾಮ ೧ ಸಹಾ ಯದಕ್ಕೆ ಸಲುವ ಗಡ್ಡೆ ಬೆದ್ದಲು ತೋಟ
- 5 ತುಡಿಕೆ ಸುಂಕಪೊಂಮು ಮುಂತಾಗಿ ಆಸಕಲ ಸ್ವಾಮ್ಯವು ಕಳ
- 6 ರ ಲಕ್ಷ್ಮೀಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾ
- 7 ರಾಧನೆಗೆ ನಡೆದು ಬರುವಕಾಗೆ ಧಾರೆಯೆರೆದು ಶಿರಾಪ್ರತಿಷ್ಠೆಯನ್ನು
- 8 ಮಾಡಿಸಿ ತಾಂಮ್ರಶಾಸನವನ್ನು ಬರೆಸಿಕೊಟ್ಟು ಇದ್ದೇವೆ
- 9 ಯಾಗಿ ಯಾ ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ರಾಧಾದಾಯ
- 10 ಹೊಗೆಕಾಣಿಕೆ ಪಣ ಮುಂತಾಗಿ ಪಟ್ಟಪ್ರಕಾರಕ್ಕೆ ಸಲತಕ್ಕ ಪೊಂ
- 11 ಮಿನ ಪಣವನ್ನು ಕೇಳದೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು

- 12 ಬರುವ ರೀತಿಗೆ ಕಟ್ಟಿರೆಯನ್ನು ಮಾಡಿಸಿ ಇದೇವೆಯಾದಕಾ
 13 ರಣ ಆಪ್ತಕಾರಕ್ಕೆ ಕಳೆದೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಕ್ಯಾಮಿಯವರ ಪಡಿ
 14 ತರ ದೀಪಾರಾಧನೆಗೆ ಸಲುವ ಉಪ್ಪಿನಹಳ್ಳಿ ಗ್ರಾಮ ೧ ಯಾ
 15 ಉಪಗ್ರಾಮ ಸೊರೆಕಾಯಿ ಪುರದ ಗ್ರಾಮ ಪೊಂದು ಸಹ ಈ
 16 ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ರಾಧಾದಾಯಿ ಹೊಗೆಕಾಣಿಕೆ
 17 ಹಣಸಹ ಮಟ್ಟಪ್ರಕಾರಕ್ಕೆ ಪೊಮ್ಮಿನ ಹಣವನ್ನು ಕಳೆದೆ ಪ
 18 ವರಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವುದೆಂದು ಬರೆಸಿವೆ
 19 ಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ
 20 ಪವಿತ್ರ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ | ಶ್ರೀ
 21 ಕಂಠೀರವ ನರಸರಾಜ ಪೂಡೆಯರವರು

ಯಳಂದೂರು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

49

ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಡೆಯಲ್ಲಿ ಪ್ಲೀಡರ್ ಶ್ರೀನಿವಾಸಯ್ಯಂಗಾರ್ ರ ಮನೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ
 ಪೋಲಿಗರಿಯಲ್ಲಿ ಒರೆದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ
 (ನಾಗರಾಕ್ಷರ)

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರ ಚಾಮರ ಚಾರವೇ
 2 ಶ್ರೀರೋಕ್ಕ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಕರ್ಯಾಣಾ ಯಾಸ್ತುತದ್ಯಾಮು
 3 ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ | ಯದ್ಗುಣೇಪ್ಯಗಜೋದ್ಯುತಂ ಹರಿಣಾಪಿಚ ಪೂಜ್ಯತೇ | ಅಸ್ತಿ
 4 ಕ್ಷೀರಮಯಾದ್ರೇಷ್ಯೈರ್ಮಘವಾನಾನ್ಯಹಾಂಬುಧೇಃ | ನವನೀತಮಿವೋದ್ಯುತ
 5 ಮಹನೀತ ತಮೋಮಹಃ | ತಸ್ಯಾಸೀತ್ಸನಯಸ್ತಪೋಭಿರತುರೈರನೃಥನಾಮಾಬುಧಃ
 6 ಪುಣ್ಯೈರಸ್ಯ ಪುರೂರವಾಧುಜಬಲೈರಾಯುರ್ವಿಷಾಂಸಿಷ್ಣುತಃ | ತಸ್ಯಾಯುರ್ನಹುಷೋಸ್ತುತ
 7 ಸ್ಯ ಪರುಷೋಯುದ್ಧೇಯುಯಾತಿಃಕ್ವತಾಪ್ಯಾತಸ್ತನ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಧಃ
 8 ಶ್ರೀದೇವಯಾನೀಪತೇಃ | ತದ್ವಂಶೇದೇವಕೀಜಾನಿದಿದೀಪೇ ತಿಮ್ಮಧೂಪತಿಃ | ಯಶಸ್ವೀ
 9 ತುಳುವೇಂದ್ರೇಷು ಯದೋಃಕೃಷ್ಣ ಇವಾನ್ವಯೇ | ತಸ್ಯಾಭೂದ್ಭುಕ್ತಮಾಜಾನೀರಿತ್ಯ
 10 ರ ಕ್ಷಿತಿಪಾಲಕಃ | ಅತ್ಯಾಸಮಗುಣಧ್ವಂಶಂಮಾಳಿರತ್ನಂಮಹೀಭುಜಾಂ ನರಸಾದುದಭೂತ
 11 ಸ್ಯಾನ್ನರಸಾವನಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಾ ಮೋದೇವಕೀನಂದನಾದಿವಸೋಯಂನರಸ
 12 ಭೂಪಾಲಶ್ಚೇರ ಚೋಳಾದಿ ಭೂಭುತಃ | ಚಿತ್ರಾದಾನಾಂಬುನಾಥರ್ಮಸಮುದ್ರಂ ತನೋರತಿ
 13 ಪಾಜೀ ನಾಗರಾದೇವೋಃಕಾಸರ್ಯಾಶ್ರೀ ಸುಮಿತ್ರಯೋಃ ದೇವೋರಿವ ನೃಸಿಂಹೇಂದ್ರಾತ್ಸತ್ಯಾತ್ಪಜ್ಜರಥಾ
 14 ದಿವ ವೀರಾ ವಿನಯಿನಾ ರಾಮಲಕ್ಷ್ಮಣಾವಿವನಂದನಾ | ಹಾತಾವೀರ ನೃಸಿಂಹೇಂದ್ರ ಕೃಷ್ಣರಾಯಮ
 15 ಹೀಪತೀ ವೀರಃ ಶ್ರೀ ನಾರಸಿಂಹಸ್ತ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ತಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾ ನಿದಶ್ಯ
 16 ನೃಗನ೪ ನಹುಷಾಮುಷ್ಯವನಾ ಮಥಾನ್ಯಾಃ | ಅಸೇತೋರಾಸುಮೇರೋರವಸುರನುತಃ ಸ್ವೈರ
 17 ಮಾಚೋದಯಾದ್ರೇರಾಪಾಶ್ಚಾತ್ಯಾಚರಾಂತಾದಿಲಿ ಹೃದಯವೂವಜ್ಯರಾಜ್ಯಂಶಶಾಸ
 18 ಪಾಜ್ಯಂ ಸ್ತಶಾನ್ಯ ನಿರ್ವಿಘ್ನಂ ರಾಜ್ಯಂದ್ಯಾಮಿವ ಶಾಸಿತುಂ | ತಸ್ಮಿನ್ ಗುಣೇನ ವಿಹ್ಯಾತೇಕ್ಷಿಕೇ
 19 ರಿಂದ್ರೇದಿವಂಗತೇ ತತೋಪ್ಯವಾಯು ವೀರಶ್ರೀ ಕೃಷ್ಣರಾಯ ಮಹೀಪತಿಃ ಬಿರ್ಭಿಮಣೀಕೇಯೂರ
 20 ನಿರ್ವಿಶೇಷಂ ಮಹೀಭುಜಾಂ | ಕಾಂಚೀ ಶ್ರೀಶೈಲ ಶೋಣಾಚಲ ಕನಕಸಧಾ ವೆಂಕಟಾದಿಪ್ತ
 21 ಮುಖ್ಯಪ್ಪಾವರ್ತಾರ್ವವರ್ತ್ಯಸರ್ವೇಷ್ವತನುತ ವಿದಿವದ್ಭಯಸೇಶ್ರೇಯಸೇಯಃ ದೇವನ್ಯಾನೇ
 22 ಪುತೀರ್ಥೇಷ್ವಪಿಕನಕತುರಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇವೊ ಪದಾನ್ಯೈರಪಿಸಮಮ
 23 ಖರೈರಾಗಮೋಕ್ತಾನಿತಾನಿ | ರೋಷಕ್ರತಪ್ರತಿಪಾರ್ಥಿವವಂತಃ ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶಾಂಡಃ |
 24 ಛಾಪಗೆ ತಪ್ಪುವ ರಾಯರಗಂಡ ಸ್ತೋಷಕ್ರದರ್ಶಿಪುಯೋರಣಚಂಡಃ | ರಾಜಾಧಿರಾಜಸೈಜ್ಯಸ್ಯ
 25 ಯೋರಾಜಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡಾಭ್ಯಃ ಪರರಾಯಭಯಂಕರಃ ಹಿಂದೂರಾಯಸುರ
 26 ತ್ರಾಣದುಷ್ಪಶಾದೂಲಮರ್ದನಃ | ವೀರಪ್ರತಾಪ ಇತ್ಯಾದಿ ಬಿರುದೈರುಚಿತ್ಯಯುತಃ | ಸ್ತುತ್ಯಾದಾರ್
 27 ಸುಧೀಭಿಸ್ತವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ತಃಕ್ಷ್ಮಾಪಾರಾಃ ಕೃಷ್ಣರಾಯಕ್ಷಿತಿಪತಿರಧೀರಕೃ
 28 ತ್ಯಾನೀತ್ಯಾನ್ಯಗಾದೀನ್ ಅಪೂರ್ವಾದ್ರೇರಥಾಸ್ತಕ್ಷಿತಿಧರಕಟಕಾದಾಚ ಹೇಮಾಚರಾಂತಾದಾಸೇ
 29 ಶೇರರ್ಥಿ ಸಾರ್ಥಶ್ರೀಯಮಿಹ ಬಹುಳೀಕೃತ್ ಕೀರ್ತ್ಯಾಸಮಿಧೇ | ಶಕಾಬ್ದೇಶಾರಿವಾಹಸ್ಯಸ
 30 ಹಸ್ರೇಣ ಚತುಶ್ಚಕ್ಷುಃ | ಚಿತ್ರಾಂಶತ್ವಮಾಯುಕ್ತೇಶುಪ್ರೇ ಈಶ್ವರವತ್ಸರೇ ರಮ್ಯೇ
 31 ಮಾಸಕಾರ್ತಿಕನಾಮನಿಶುಕ್ಲ ಪಕ್ಷೇಶುಭೇ ಮುತ್ಯಾನದ್ವಾದ್ಬೀತಿಥಾ | ತುಂಗಭ
 32 ದ್ರಾನದೀತೀರೇ ಎಕಲೇಶ್ವರ ಸನ್ನಿಧಾ | ಆತೇಷ ವೇದವೇದಾಂತ ಪುರಾಣಾಗಮವೇದಿನೇ ಪದ

- 33 ವಾಕ್ಯಪ್ರಮಾಣೀಷು ಪರಾಂಪೃಥಿಮುಪೇಯುಷೇ ಕಂಡಿನ್ಯಗೋತ್ರಜಾತಾಯ ಚಾಪಸ್ತಂಬಾಯ ಯಾ
 34 ಜುಷೇ | ಶಾಪನೇ ಸುಚರಿತ್ರಾಯ ಸಮಸ್ತ ಗುಣಶಾಲನೇ | ಶ್ರೀಮದ್ವೇಂಕಟನಾಥಸ್ಯ ಕೈಂಕರಾಸಕ್ತಚೇತ
 35 ಸೇ ವೆಂಕಟಾಚಾರ್ಯಪುತ್ರಾಯ ರಾಮಾನುಜ ಮಹಾತ್ಮನೇ | ಹೊಯ್ಸಳಾಚ್ಛ ಮಹಾರಾಜ್ಯ ಪ್ರಸಿದ್ಧಂ
 36 ಜಗತ್ತೀತರೇ | ಮಹದೇವಪುರಾತ್ನಾಚೀಂದಿಕಮಾಶ್ರಿತಸಂಸ್ಥಿತಂ ಹಂದಿಕು
 37 ಪೃಥಿಧಾನಾಯಾಪರಾಧಕ್ಷಿಣತಃಸ್ಥಿತಂ ಕಾರೇಪುರಾಹ್ನಯಾದ್ಗ್ನಾ ಮಾತ್ಪಶ್ಚಿಮಾಯಾಂದಿತಿ
 38 ಸ್ಥಿತಂ | ಗ್ರಾಮಾತ್ ದೇವನಹಳ್ಳಿಕ್ಕುತ್ತರಸ್ಯಾಂದಿತಿ ಸ್ಥಿತಂ ನಾಮ್ನಾಕುಂದಲವಾಡೀತಿಪ್ರಥಿತಂ
 39 ಗ್ರಾಮಮುತ್ರಮಂ ಕೃಷ್ಣದೇವಮಹಾರಾಯೋ ವಾನಸೀಯೋಮನಸ್ವಿನಾಂಸಹಿರಣ್ಯಪಯೋಧಾರಾ
 40 ಪೂರ್ವಕಂದತವಾನ್ಮದಾ | ವೀರಪವೋಡೆಯರ ಕಲ್ಲವತ್ತಿಂತುರವನಪುರದ ಪೋಣಿಯಿಂದ ಮೂಡಲು
 41 ಸೋಮನಾಥದೇವರ ಹೊಲದಿಂದ ತೆಂಕಲು ಮಾಚೆಯನ ಪುರಕ್ಕೆ ಪಡುವಲು ಪರ್ವತಯನ ತೋಟದಿಂದ ಬಡಗಲು
 42 ಗ್ರಾಮವನು
 43 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ರೇಯಾನುಪಾಲನಂ | ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
 44 ಪಾಲನಾಽಪ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ
 45 ತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿವೃಲಂಭವೇತ್ ಶ್ರೀ ಶ್ರೀ

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

50

ಅದೇ ತಾಲ್ಲೋಳು ಕನಕಾ ಹೋಬಳಿ ಗೌಡ ಹಳ್ಳಿಗೆ ಪೂರ್ವ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಹಳ್ಳದ
 ಬಳಿದಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

ಪ್ರಮಾಣ 1'-2"×2'-2"

- | | |
|---|----------------------------|
| 1 ಶ್ರೀ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರ ಶ್ರಾವಣ ಶು ೧೫ ಲು ಶ್ರೀ ಬಯಿಚ | 4 ದೇವರಿಗೆ ಬಿಟ್ಟ ಭೂಮಿ ಸೂರ್ಯ |
| 2 ನಾಯಕರು ಶ್ರೀ ವೀರಭದ್ರ | 5 ಚಂದ್ರರು ಸಾಕ್ಷಿ ಶ್ರೀ |

51

ಅದೇ ಹೋಬಳಿ ಕೆನ್ನೂರಿಗೆ ಪಶ್ಚಿಮ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಕುಂಟೆ ಬಳಿ

- | | |
|---|--------------------------------------|
| 1 ಶ್ರೀಮತು ರಾಕ್ಷಸ ಸಂವತ್ಸರ ಫಾಲ್ಗುಣ ಶು ೫ ಶುಲು ಹಿರಿಯೊಡೆ | 4
ಧರ್ಮಾರ್ತ ಕಟ್ಟಿಸಿ ಕೊಟ್ಟ ಮಂ |
| 2 ಯರಶಿಶ್ಯರುಚಿಕಪ್ಪ ದೇವರಿಗೆ | 5 ಟಪ ಶ್ರೀಶ್ರೀ |

52

ಅದೇ ಹೋಬಳಿ ಕೆನ್ನೂರಿನಿಂದ ತಲಕಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬೇಲಿಯ ಪೊತ್ತಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2'-6"×1'-3"

- | | |
|----------------------|-------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯ ಸಂ | 4 ನ ಪುಗ ದೇವಗೌಡ ದೇ |
| 2 ವತ್ಸರ ಕಾರ್ತಿಕ ಶು ೫ | 5 ವರೋಹಕ ಸಂದ |
| 3 ಲು ನಾಗಗೌಡ | |

53

ಅದೇ ಕೆನ್ನೂರು ಮಜರೆ ಹೊನ್ನೂರಿಂದ ಕುಂಟೂರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳಿ ತುಂಡುಕಲ್ಲು

- | | |
|---|---|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹಂ | 5 ಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡಿಸಿ ಆ ದೇವರ ನೈವೇದ್ಯ ಪೂಜೆ |
| 2 ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೫ ಸೋಮವಾರ | ೬ ಕೈ ತಮ್ಮ ಕ್ರಮವಾಗಿ ಬಂದಿರುವ ಅಲದ |
| 3 ಸೋಮಂಜನ ಸುಟ್ಟಿಯರು ತಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ | ಮರದ |
| 4 ವಾಸ್ತಿಯಾಗದೇಕೆಂದು ಮಂಟಪವ ಕಟ್ಟಿಸಿ ಶ್ರೀ ಹನು | 7 ಯಲ್ಲ ಅಯುರು ಕೊಳಗ ಗದ್ದೆಯನೂ..... |
| ಮಂ | 8 ಕೊಟ್ಟರು..... |

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿದೆ)

54

ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಡಾ ಹೋಬಳಿ ಕೆನ್ನೂರು ಮಜರೆ ಹೊನ್ನೂರಿನಿಂದ ಪ್ರಭುದೇವರ ಬೆಟ್ಟಕ್ಕೆ
ಉತ್ತರ ಪಾಳು ಧಾವಿ ಬಳಿಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-3" × 1'-9"

- | | |
|-----------------------------|------------------------|
| 1 ನಳ ಸಂವತ್ಸರ ಮಾಗ ಸು ೧ | 2 ಹೊಲ ೦೧೦ ಹತ್ತು ಕೊಳಗ ಯ |
| 3 ಲೂ ಮಾದಂಜನಾಯಕರಿಗೆ | 4 ದಕ ತಪದವರು ಗಂಗೇಯ .. |
| 5 ಧರ್ಮವಾಗಬೇಕೆಂದು ನಂಜ | 6 ಬ್ರಹ್ಮಣರ ಕೊಂದ ಪಾಕದ |
| 7 ಪುರಸರು ಮಠದ ಧರ್ಮದೇ | 8 ಲ ಹೊಹರು ಶಿವಪಾದವೇ |
| 9 ವರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟ | 10 ಶರಣು ಶ್ರೀಶ್ರೀ |

55

ಅದೇ ಹೋಬಳಿ ಮಲ್ಲಗನ ಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆ ತೊದಿನ ಬಳಿ ಕಟ್ಟಿಗೆ
ಕಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- | | |
|------------------------|------------------------------------|
| 1 ಅಂಗೀರನ ಸಂವತ್ಸರ ಧಾದ್ರ | 2 ಹಕ್ಕೆ ಬಿಟ್ಟ ಗದ್ದೆ ಬಂ ೦೧ ೧೦ ಹತ್ತು |
| 3 ಪದ ಶು ೧ ಬುಧವಾರದಲು | 4 ತೊದಿಗೆ ಮೂಡಲು ಬಡಗವಾಗಿ |
| 5 ಸೋಮಶಿವಾಚಾರ್ಯರ ಶಿಷ್ಯ | 6 ರುವ ಹಳ್ಳದ ಧೂಮಿಯನ್ನು ಬಿಟ್ಟು |
| 7 ಚಂನರಾಜ ದೇವರು ಮಠದ | 8 ಕೊಟ್ಟರು |
| 9 ಕಟ್ಟಿಸಿ ಚರಂತಿಗಳದಾಸೋ | ..... |

(ಕಟ್ಟಡದಲ್ಲೇನಿದೆ)

56

ಅದೇ ತಾಲ್ಲೂಕು ಅಗರದ ಹೋಬಳಿ ಮದ್ದೂರು ಗ್ರಾಮದ ದೇಶೇಶ್ವರ ದೇವಸ್ಥಾನದ ತಳವಾದೀ ಕಲ್ಲಿನಲ್ಲಿ

- | | |
|---|--|
| 1 ಸ್ವಸ್ತಿ ಶಕವರುಷ ೧೩೦೨ನೆಯ ರಘುಪ್ರ ಸಂವತ್ಸರ | 2 ಪೂರ್ವದಲು ಬಿಟ್ಟು ಧರ್ಮಪುರಾ |
| 3 ದ ಮಾಪ ಬ ೧ ಸೋರೋಪಿಣೀ ನಕ್ಷತ್ರದ | 4 ಐ ಅಥ್ಯಾಗತರ ನಿತ್ಯಾಹಾರ ವೇದ ಪಾರಾಯ |
| 5 ಲು ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ಅರಿ | 6 ಣ |
| 7 ರಾಯ ವಿಧಾಡಧಾಪೆಗೆ ತಪ್ಪುವರಾಯ | 8 2 ತಿರುಪ್ಪಾಯ ಶ್ರೀಕಾರ್ಯಕ್ಕೆ ಉರಮೂಡಣ ಮಾಯ |
| 9 ರ ಗಂಡ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮ ಸಮುದ್ರಾ | 10 ಣ್ಣನ ಧೂಮಿಯೊಳಗೆ ಐಕ್ಯಣ್ಣಗೆ ಗದ್ದೆ ಹೊಲ |
| 11 ಧಿವತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾ | 12 ತೋಟ ಸಹ ಅನರ್ವ ಪ್ರಜೆಗಳ ಅನುಮತದಿಂದ |
| 13 ಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಪುತ್ತಿರಲು ಶ್ರೀಮ | 14 ಆಮಾಯ ಸೆಟ್ಟಿವೊಳಗುಳ್ಳವರು ಧಾರಾಪೂರ್ವ |
| 15 ದುಪೇಂದ್ರ ಪುರವಾದ ಮದ್ದೂರ ಶ್ರೀಮದ | 16 ಕವಾಗಿ ಕೊಟ್ಟರು ಮತ್ತಂ ಆ ಉರಹಸರದಸುಂ |
| 17 ಸೇಷ ಮಹಾಜನಂಗಳು ಅಊರಮಾಯ | 18 ಕವಂ ಆಚಂದ್ರಾರ್ಕವಾಗಿ ನಡೆವಂತಾಗಿ ಶ್ರೀ ದೇ |
| 19 ಸೆಟ್ಟಿ ಕೇತಮಲ್ಲಸೆಟ್ಟಿಯೊಳಗುಳ್ಳನಾಡ | 20 ಸಿನಾಥ ದೇವರಿಗೆ ಸರ್ವಪ್ರಜೆಗಳುಳ್ಳೊಡಂಬಟ್ಟು |
| 21 ಸಮಸ್ತರು ಹಲಪು ಸಮಸ್ತಗೆ ಉಡುಪ ಜೆಗಳೂ | 22 ಬಿಟ್ಟು ಧರ್ಮ ಸ್ವದತ್ತಂ |
| 23 ತಂಮ್ಮೊಳಗೆ ವೊಡಂಬಟ್ಟು ಆಮದ್ದೂರ | 24 ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪೃಥ್ವಿ ವರ್ಷ |
| 25 ಶ್ರೀ ದೇಸಿನಾಥ ದೇವರಿಗೆ | 26 ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ |
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57

ಅದೇ ಮದ್ದೂರಿಗೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಕಬ್ಬಿನ ತೋಟದ ಬದುವಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2'-6" × 1'-6"

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|------------------------------------|---|
| 1 ಸ್ವಧಾನು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ | 2 ದೇವರಿಗೆ ನೈವೇದ್ಯಕ್ಕೆಂದು ದಾನವಾಗಿ ಬಿಟ್ಟು |
| 3 ಶು ೧೦ ಲೂ ತಿರುಮಲರಾಯರಿಗೆ ಧರ್ಮ | 4 ಕೊಟ್ಟ ಧೂಮಿ ಬಂ ೧ ಇದನು ಅರೊಬ್ಬರು |
| 5 ವಾಗರೆಂದು ಶ್ರೀಮದುಪೇಂದ್ರ ಪುರದ | 6 ಅಳುವಿದರು ಗೋವಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋ |
| 7 ಸಮಸ್ತನಾಡ ಗೌಡುಗಳು ಸೋಮೇಶ್ವರ | 8 ಹರು ಶ್ರೀಶ್ರೀ |

ಶಿವಮೊಗ್ಗ ದಿಸ್ತಿಕೃತ ಶಾಸನಗಳು

ಶಿವಮೊಗ್ಗ ತಾಲ್ಲೂಕು

58

ಶಿವಮೊಗ್ಗಿಯಲ್ಲಿ ನರಸಿಂಹಾಚಾರ್ಯರಲ್ಲಿ ನಿಕೃದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ

- 1 ಹರೇರ್ಲವರಾವರಾಹಸ್ಯದಂಪ್ಪಾದಂಡೆ ಸಪಾತುವಾ ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ
- 2 ಧಾತೀ ಧತ್ರ ಶ್ರಿಯಂದಧಾ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯದಯ ಶಾಲವಾಹನ ಶಕ ವರುಷ
- 3 ೧೫೬೭ನೆಯ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ನಿಜ ಧಾದ್ರಪದ ಬ ೫ ಲು ಶ್ರೀಮತು ಎಡವ ಮುರಾರಿ
- 4 ಕೋಟಿ ಕೋಳಾಹಳ ವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರು ಭಕ್ತ
- 5 ಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸೋಮಶೇಖರ
- 6 ನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚಿಂತನಮಾಜಿಯವರು ತುಂಗಾ ತೀರದಲ್ಲಿ ಶ್ರೀ ಹರಿಹರ
- 7 ಕೃಮಿತರು ಕಟ್ಟಿಸಿದ ಮಲ್ಲಕಾರ್ತುನ ದೇವರ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಬರ
- 8 ಸಿ ಕೊಟ್ಟ ಎತ್ತಿನ ಮಾನ್ಯದ ಶಾಸನಕ್ರಮವೆಂತೆಂದರೆ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಅರೆತ್ತಿನ ಮಾ
- 9 ನ್ನ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟಧೇವ ಅಡಕೆ ಮೆಜಸು ಬೊಬರಿ ಕವಾಡ ಮುಂ
- 10 ತಾದಗಡಸಿನ ಸರಕು ಹೊರತಾಗಿ ಅಕ್ಕ ಭತ್ತ ರಾಗಿ ತುಪ್ಪ ಕಾಯಿ ಬೆಲ್ಲ ಮುಂ
- 11 ತಾಗಿ ದುರ್ಗದ ಹೋಬಳಿ ಪಟ್ಟದ ಕೆಳಗಣ ಸುಂಕ ಠಾಣೆಗಳಲ್ಲೂ ಬರೆಸಿ ದೇ
- 12 ವಾಲಯ ಧರ್ಮವ ನಡೆಸಿಕೊಂಡು ಬಹದುಯೆಂದು ಕೊಟ ಧರ್ಮಶಾಸನ
- 13 ದಾನ ಪಾಲನೆಯೋರ್ಮದೈದಾನಾಥೈಯೋನುಪಾಲನಂ ದಾನಾತ ಸ್ವರ್ಗ
- 14 ಮವಾಪ್ಪೋತಿ ಪಾಲನಾದ ಚ್ಯುತಂ ಪದಂ

ಶ್ರೀ ಸದಾಶಿವ

59

ಹೋಲೂರು ಹೋಬಳಿ ಕೂಡಿಯಲ್ಲಿ ತುಂಗಾ ನದಿಯ ಕಡೆಯ ಪಾವಟಿಗೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- | | |
|--------------------------|---------------------|
| 1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ ಪುಷ್ಯ | 4 ವೀರಪಗ ಉಡ ಮಾಡಿದ ದೇ |
| 2 ಬ ೧ ಲು ಶ್ರೀಮತು ಭದ್ರಪ್ಪ | 5 ವಾಲಯದ ದೀಪಸ್ತಂಧಕೆ |
| 3 ಗವುಡರ ಮಗ ಚಿಕ್ಕಪ್ಪನ ಮಗ | 6 ಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ \|\| |

60

ಅದೇ ಕೂಡಿಯ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- | | |
|--------------------------------------|--------------------------------|
| 1 ಸ್ವಸ್ತಿ ನಮಸ್ತ ಪ ಸ್ವಸ್ತಿ ಸಹಿತ ಶ್ರೀಮ | 4 ಲಯ ಶ್ರೀಮತು ಕೂಟ ಗೌಡನಮಗ |
| 2 ನೈಹಾವಂಡಳೇಸ್ವರ ಅರಿರಾಯವಿ | 5 ಕಾಮಗವುಡ ವೂರಕುಯಲಲ ಪಲರ |
| 3 ಛಾಡಧಾಪೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡ | 6 ನಿಜದು ತಾನುಂ ಸುರೋಕ ಗತನಾದಂ |
| 4 ಚತುಸ್ಸಮುದ್ರಾದಿ ಪತಿ ಶ್ರೀವೀರದೇವ | 7 ಆತನ ತಂದೆ ನಿಲಿದ ನಿಷ್ಠೆಯ ಕಲ್ಲು |
| 5 ರಾಯರ ರಾಜ್ಯವನಾಳುವಲ್ಲ ಕೂಡ | 8 ಮಂಗಳಮಹಾ ಶ್ರೀ |

ಸಾಗರದ ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

61

ಸಾಗರದ ಕನಡೆಯಲ್ಲಿ ಕರ್ಯಾಣ ಹನುಮಂತಾಚಾರ್ಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ (1 ಹಲಗೆ)

(ಮುಂಭಾಗ)

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈರೋ
- 2 ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯಶಂಧವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯ
- 3 ದಯ ಶಾಲವಾಹನಶಕ ವರುಷ ೧೬೦೭ನೆಯ ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದ

- 4 ನಿಜಶ್ರಾವಣ ತುಧ ಜಿಲ್ಲಾ ಶ್ರೀಮದ್ವೆದವ ಮುರಾರಿಕೋಟಿ ಕೋಳಾಕ
- 5 ೪ ವಿಶ್ವದ್ವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಧತ್ತಿ ಪ
- 6 ರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾಯಕರ ವಂಶೋದ್ಭವ
- 7 ರಾದ ಸಂಕಲ್ಪನಾಯಕರ ಪ್ರಪಾತ್ರರು ಸಿದ್ಧಪ್ರನಾಯಕರ ಪಾತ್ರರು
- 8 ಶಿವಪ್ರನಾಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯು
- 9 ರಾದ ಚಿಂತಾಮಣಿಯವರೂ ಹಸ್ತಾಂತರ ಸೇನಬೋವಿಯರಂ
- 10 ಐನಮಗ ತಿಮ್ಮಯಗೆ ಬರಸಿಕೊಟ್ಟ ಧೂದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮ
- 11 ಪಂತಂದರೆ ಅರನಾಡನ್ನಬ್ಬಂಡೆ ಸೀಮೆಯಲ್ಲದ ಕೋಣಿಗ್ರಾಮದಿಂದ
- 12 ದ ನಿವಣಿ ಅಗ್ರಹಾರದ ನರಸಿಂಹಪುರದ ಲಂಗಾವಧಾನಿಗೆ ಕೊ
- 13 ಟ್ತಬುಗಿಯಲ್ಲೂ ಆತಸ್ವಾಸ್ತೆ ಕೊಟ್ಟಾರದ್ದು ಅನುಭವಿಸದೆ ಅರ
- 14 ಮನೆ ಹವಾರೆಯಾಗಿ ಸಿಸ್ತಿಗೆಕೂಡಿ ಬರುತ್ತಿದ್ದ ಬಗೆಗೆ ೧೫ಕೆ ವಿವರ
- 15 ಯೇ ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳು ಬರಸಿದ ಪ್ರಮಾಣಿಸಿರುವೊಂದಿ
- 16 ಜಬು ರಗೆ ರ ಗದ್ದೆಬೀಜಬು ರ ಯೆದರವತ್ತಿನಲ್ಲೂ ಬೀಜಬಂ 11೦ ಅಂತ್ಯಬೀಜವರಿ
- 17 ಬು ೧೬11೦ ಕಗೆ ೧೫ ತ್ರಿಣುವ ಅಗ್ರಹಾರದಲ್ಲ ಸಿಸ್ತಿಗೆಕೂಡಿದ ಸರಸಮತ್ತಿ ಪು
- 18 ಟ್ತನನಾಸ್ತೆಯಿಂದ ಸುತ್ತನ ಬಿಸಿಗ್ರಾಮದಿಂದ ೧೬11೦ ಉಭಯಂ ೧೨೪11೦ಕೆ
- 19 ವಿವರ ದುಂದುಭಿಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ ಶು ೧೩ ಸ್ಮರವಾರ ಶನಿಪ್ರದೋಷ
- 20 ಪುಂಜ ಕಾಲದಲ್ಲುಬಿಟ್ಟದು ೧೨೪ ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರದ ಅಶ್ವೀಜ ಶು ೧೦ಲ್ಲು
- 21 ಬಿಟ್ಟದು ೧ 11೦ ಉಭಯಂಗ ೨೪11೦ ಇಪ್ಪತ್ತುನಾಲ್ಕುವರೆ ವರಹನಸ್ವಾಸ್ತೆಯಂ
- 22 ನೂ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ನಿವ

(ಹಿಂಭಾಗ)

- 23 ಣಿ ಅಗ್ರಹಾರದವಳಿಗೂ ಮನೆನಿವೇಶನಹ ಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟಿ
- 24 ವಾಗಿ ಈ ಧೂಮಿಯ ಚತುರ್ಗಡಿಯವಳಿಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪಜಲಪಾಪಾಣ
- 25 ಅಕ್ಷೀಣಿ ಅಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಂಮೃವನೂ
- 26 ಪೂರ್ವಮುರಿಯಾದೆಯಲ್ಲ ಅಗುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನಪಾರ
- 27 ಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ದಾನಾಧಿಕೃತ
- 28 ಪರಿವರ್ತನೆಗೆ ಸಲಿಸಿಕೊಂಡು ಸುಖದಿಂದ ಅನುಭವಿಸಿ ಬಾ
- 29 ಹದೆಂದುಬರಸಿಕೊಟ್ಟ ಧೂದಾನಧರ್ಮಶಾಸನ ಅದಿತ್ಯಚಂದ್ರಾವ
- 30 ನಿರೋನಲಶ್ಚ ದ್ಯೌರ್ಧೂಮಿರಾಪೋ ಪದಯಂಯಮಶ್ಚ ಅಹಶ್ಚ ರಾ
- 31 ತ್ರಿಶ್ಚಉಭೇಚರಂಧ್ರೇಧರ್ಮಸ್ಯ ಪಾನಾತಿನರಸ್ಯ ಉ(ವ್ಯ)ತ್ತಂ ಸ್ವದತ್ತಾದ್ವಿ
- 32 ಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ
- 33 ಸ್ವದತ್ತಂ ನಿಪ್ಪಲಂಧವೇತು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತು ವ
- 34 ಸುಂಧರಾಂ ಪಷ್ಠಿವರೂಪಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿ
- 35 ಮೀ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಧ್ಯೇಯೋನುಪಾಲನಂ ದಾನಾ
- 36 ತ್ಸರ್ಗಮವಾಪೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀಸದಾಶಿ
- 37 ವ.

ಅದೇ ಕನಬಾ ಹೋಬಳಿ ಕೆಳದಿ ಗ್ರಾಮದ ನಾಡಿಗೆ ಶ್ಯಾಮರಾಯರ ವಶದಲ್ಲಿದ್ದ
ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

- 1 ವಿಷ್ಣುಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧೦ಲ್ಲು ಶ್ರೀಮತ್ಕೃಷ್ಣ
- 2 ದಿ ವೀರಧರ್ಮನಾಯಕರು ಮಾಲವೇದೀವರ ನೀಲಯನಮ
- 3 ಲ್ಲಗೆಬಿಟ್ಟ ಉಂಬಳಿತಾಂಬ್ರಶಾಸನದ ಕ್ರಮವೆಂತೆಂ
- 4 ದರೆ ನೀನು ಆರಮನೆಗೆ ಸೇವಕನಾಗಿದ್ದಲ್ಲ ನಿನಗೆ ಉಂ
- 5 ಬಳಿಯಾಗಿ ಬಿಟ್ಟದು ಕೆಳದಿ ಶೀಮ ಮಾಲವೆಗ್ರಾಮದಲ್ಲ
- 6 ಮೇಲಣ ಬಿದಿರುಗದ್ದೆ ಕುಳಗ ೧ಕ್ಕೆ ೧ ೩ ಕೆಳಗಣ ಬಿದರ ಗ
- 7 ದ್ದೆ ಕುಳಗ ೧ಕ್ಕೆ ೧ ೩ ಈ ಉಭಯಂ ಕುಳಗ ೨ಕ್ಕೆ ೬ ಆರು
- 8 ವರಹನ ಧೂಮಿಯನ್ನು ಉಂಬಳಿಯಾಗಿ ಬಿಟ್ಟವಾಗಿ
- 9 ಆ ಧೂಮಿಗೆ ಸ್ಥಳವ ಏನುಂಟಾದ ಸರ್ವಸ್ವಾಂಮೃ
- 10 ವಂನ್ನೂ ಅಗುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನ ಪಾರಂಪ
- 11 ರೆಯಾಗಿ ಉಂಬಳಿಯಾಗಿ ಉಂಡುಕೊಂಡು ಬಾಹ
- 12 ದುಯೆಂದುಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನ ಶ್ರೀವೆಂಕಟಾ
- 13 ದ್ವಿ.

ಅದೇ ಕೆಳದಿ ಗ್ರಾಮದ ಕೃಷ್ಣ ಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ 1ನೆಯ ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ
(ಮುಂಭಾಗ)

- 1 ಶ್ರೀ ಗಣಪತಿ ಶಾರದಾ ಗುರುಭ್ಯೋನಮಃ ನಮಸ್ತುಂ(ಗ)ಶಿರಸ್ತುಂ [ಶ್ಲಂ]
- 2 ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂ
- 3 ಧಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರು
- 4 ಪ ೧೪೫ನೆಯ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಲ್ಲುವ ವಿಜಯಸಂವತ್ಸರದ ಚೈ
- 5 ತ್ರ ಶು ೧೫ ಚಂದ್ರವಾರ ಚಂದ್ರೋಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀಮ
- 6 ದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ
- 7 ಅಚ್ಯುತರಾಯರು ಮಹಾರಾಸುರು ನಮ್ಮ ಅನೆಗೊಂದಿಸ್ತರದ ವಂ
- 8 ಕಟಾದ್ರಿ ಯಜಮಾನರಿಗೆ ಶ್ರೀ ಅಚ್ಯುತರಾಯರ ಧರ್ಮಪತ್ನೀಪುತ್ರಸುಖ ಸಂ
- 9 ಪತ್ತರ ಸರ್ವದೇಶಕೋಶ ಧಕ್ಕಿಸುಜ್ಞಾನ ಸಿದ್ಧಸಾಧ್ಯಸಾಂಮಾಜ್ಯ ಅನುಭವಿಸು
- 10 ವ ವಿಶಯಕ್ಕೆ ಸುಸ್ಥಿರ ಆಗದೇಕೆಂದು ವಿಜಯನಗರದ ಅನೆಗೊಂದಿ
- 11 ಸ್ತರದ ಧಾರ್ಗವ ಡೈವನ ಆಪ್ತವಾನದಿರವ ಜಾಮದಗ್ನಿಗೋ
- 12 ತ್ರದ ದೋಧಾಯನಸೂತ್ರದ ಯಜುಃಶಾಖೆಯವೆಂಕಟಾದ್ರಿಯಜ [ಜ್ಞ]
- 13 ನರ ಪ್ರಪಾತ್ರರಾದ ಕಾರೀಪತಿ ಜ್ಯೋಯಿಸರ ಪಾತ್ರರಾದ ಲಕ್ಷ್ಮೀಪ
- 14 ತಿಜ್ಯೋಯಿಸರ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿ ದೈವಜ್ಞರಿಗೆ ತರುಣನಗರದ
- 15 ಗುತ್ತಿವೇಲೆಯುದ ಆರಗದ ಕಂಪಣದವನವನೆ ಪನ್ನಿಚ್ಛಾ
- 16 ಸರಕ್ಕೆ ಸಲ್ಲುವ ಕೆಳದಿ ಗ ೧೨ ಸಾವಿರಶೀಮೆಧೂಮಿಗ
- 17 ೬೬ ಇಕ್ಕರಿಗೆ ೬ ಸಾವಿರ ಶೀಮೆಧೂಮಿಗ ೨೪ ಯಲಗರರ
- 18 ೩ ಸಾವಿರ ಶೀಮೆಧೂಮಿಗ ೧೨ ಆತಪಾಡಿಸಾವಿರ ಶೀಮೆಧೂಮಿಗದ್ಯಾಣ ೬ ಕಲ್ಲು
- 19 ಸೆ ಐನೂರುಶೀಮೆಧೂಮಿಗ ೮ ಮಂಕಸಾಲೆಸಾವಿರಶೀಮೆಧೂ
- 20 ಮಿಗ ೧೨ ಹೆಡ್ಡೆಯಲ್ಲು ಸಾವಿರಶೀಮೆಧೂಮಿಗ ೧೨ ದೆಡೂ
- 21 ರಗ್ರಾಮ ಗ ೬೬ ಕೆನೂರು ೬ ಸಾವಿರ ಶೀಮೆಧೂಮಿಗ ೧೨ ನೂರ
- 22 ಬ ೬ ಸಾವಿರ ಶೀಮೆಧೂಮಿಗ ೨೪ ಅಂಡಿಗೆ ಮೂರುಸಾವಿರ
- 23 ಶೀಮೆ ಧೂಗ ೬ ಬಂದಲಕೆಪ್ಪುಣ ಹಳಸಹ ೫ ಸಾವಿರಶೀಮೆಧೂ
- 24 ಗ ೨೪ ಇಂತಿಪ್ಪುಶೀಮೆ ಜ್ಯೋತಿಸ್ಯ ಪರೋಕ್ಷಿತ್ಯ ಧಟ್ಟಯಜಮಾ
- 25 ನಿಕೆ ಧೂಮಿಗಳು ಮನೆಗಳು ಚಾತುರ್ವರ್ಣದಲ್ಲು ಲಗ್ನ ಪುಟಗ

(ಹಿಂಭಾಗ)

- 26 ಐವತಿಮುಹೂರ್ತಕಾಣಿಕೆ ಪುಣ್ಯಾಹಲಶ ಇವರೇ ಲಗ್ನ ಸ
- 27 ಹಮಾಡಿಸಿಕೊಂಡು ಬರೋಹಾಗು ಧತ್ರಚಾಮರಾಂದೋಳಿಕಾದಿ ಆ
- 28 ಪುರ್ಣೋಗಂಗಳು ಕೊಟ್ಟು ಇವರ ಸಂತಾನ ಪಾರಂಪರ್ಯ ಅನುಧ
- 29 ವಿಸಿಕೊಂಡು ಇರುವಹಾಗೆ ನಾವು ನಂನ ಸ್ತೀಪುತ್ರಸಹಿತ ಸಹಿರಣೋ
- 30 ದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟಿವಾಗಿ ತುಂಗಭದ್ರಾತಿರದಲ್ಲು ಚಂದ್ರೋ
- 31 ಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀ ವಿರೂಪಾಕ್ಷೇಶ್ವರಸ್ತುಧಾನದಲ್ಲು ಕೊ
- 32 ಟ್ಟವಾಗಿ ನಮಗೆ ಅರಸುಗಳಿಗೆ ಪಾಚ್ಚಾಗಳಿಗೆ ಪುಣ್ಯಲಭ್ಯ ಅಭಿವ್ಯ
- 33 ದ್ವಿಯಾಗಿ ನಡೆಯದೇಕೆಂದು ಅಲ್ಲರೇ ದೇವತಾರಾಧನೆ ಪೂಜೆ ಇವರ ಮುಖದಲ್ಲ ನ
- 34 ಡೆವಹಾಗು ಈ ವೆಂಕಟಾದ್ರಿಯಜಮಾನರಧೂಮಿ ಅಂತುಗ ೨ ಸೀಮೆ ೫೨||
- 35 ಸಾವಿರ ಈ ಸ್ತರದಲ್ಲು ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಆಕ್ಷಣಿ ಆಗಾಮಿ ಇಪ್ಪು
- 36 ಶಿವಾರ್ಪಿತಕೊಟ್ಟಿವಾಗಿ ಯೆಂದುಕಾಂಮ್ರಶಾಸನದ ಧರ್ಮಪಟ್ಟ ಅದಿತ್ಯ ಚಂ
- 37 ದ್ರ ಅರೋನಲಶ್ಚ ದ್ಯುರ್ಧೂಮಿರಾಪೋ ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉ
- 38 ಛೇಡಸಂದ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯ ಉ [ವ್ಯ] ತಂದಾನಾತ್ಪಾಲಕೋರಾಜಾನ್ದಾನಾ
- 39 ತ್ಪಾಲತೋಗುರುಃ ದಾನಾತ್ಪಾಲತಾಮಾತಾ ತತ್ಪಲಂಭತೇಮಯಿ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ
- 40 ಈ ದಾನಪಟ್ಟಿ ಆಳುವಿದರೆ ಕಾರಿಕ್ಷೇತ್ರದಲ ಮಾತೃಸಿತ್ಯಗುರುವಿಗೆ ತಪ್ಪಿದಹಾಗೆಯೆಂ
- 41 ದು ಈ ಧರ್ಮಶಾಸನಕೊಟ್ಟು ನಡಸದೇಕು ಪುಟ ೧೫ ಪಳ ೫ ತೂಕ ಗ ೫ ರ 10-೬ ಅಂಗುಲ

ದಾನಪಟ್ಟಿ.

ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣ ಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ ೨ನೆಯದು ೧ ಹಲಗೆ

- 1 ಶ್ರೀ ಮೈರಾರಲಂಗಾ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂದಿ ಚಂದ್ರಚಾಮರ
- 2 ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ

- 1 ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ನೃಪ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೪೫೫ನೆಯ ಪರಿವ
- 2 ತರ್ ಮಾನಕ್ಕೆ ಸಲ್ಲುವ ಜಯ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೧೫ ಚಂದ್ರವಾರ ಚಂದ್ರೋಪರಾ
- 3 ಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀಮದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ಅನೇಗೊಂದಿ ರಾಜಾಧಿರಾ
- 4 ಜ ಪರಮೇಶ್ವರ ಅನೇಗೊಂದಿ ಅಚ್ಯುತರಾಯರು ಮಹಾರಾಯರ ಸಾಂಪ್ರದಾ
- 5 ಯಕರಾದ ಗುತ್ತಲದ ಚಕ್ರಪಂಜ ರಾಯರು ಮಾನ ಧಾರ್ಗವ ಗೋಕ್ಷೋತ್ಪನ್ನರಾದ ಶುಕ್ಲಯಜು
- 6 ಶಾಖೆಯ ಕಾತ್ಯಾಯನ ಸೂತ್ರದ ಧಾರ್ಗವ ಚೈವನ ಅಪ್ಪ ವಾನದಿರುವ ಜಾಮದಗ್ನಿ
- 7 ಪಂಚಾರುಷೇಯ ಪ್ರವರಾನ್ವಿತ ಜಾಮದಗ್ನಿ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಯಜುಃ ಶಾಖೆ
- 8 ಯ ಅನೇ ಗೊಂದಿ ಸ್ವರದ ವೆಂಕಟಾದ್ರಿ ಯಜಮಾನರ ಪ್ರಪೌತ್ರರಾದ ಶಂಕರಪ್ಪನ
- 9 ಪೌತ್ರರಾದ ಅಂಜಪ್ಪನ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿಯ ಜಮಾನರಿಗೆ ಹುರಳಿ
- 10 ಪಾರದ ದೇಶಪಾಂಡಿತನವನ್ನು ಕೊಟ್ಟವಾಗಿ ಈ ದೇಶಪಾಂಡಿತನಕ್ಕೆ ಇದ್ದ ಸ್ವಾ
- 11 ಸ್ತಿಗಳು ಭೂಮಿ ಮನೆಗಳು ಗ್ರಾಮಾನು ಗ್ರಾಮಕ್ಕೆ ಇದ್ದ ಉಂಬಳಿ ಆಯವರ್ತನೆ
- 12 ಕೊಟ್ಟ ನೆಲ ಧಾನ್ಯ ಬೆಳೆಸು ಸರ್ವಧಾನ್ಯ ಪಲ ಮುಂತಾದ್ದನ್ನು ಧಾರೆಯರ ಕೊಟ್ಟು
- 13 ಅದೆ ಈ ಹುರಳಿ ಗ್ರಾ ೨ ಕ್ಕೆ ಸ್ವಾಸ್ಥಿ ಭೂಮಿಗಳು ಮನೆಗಳು ಆಯಹಾರಕಕಂಠವ
- 14 ಐವಳೆ ಬುಟ್ಟ ಮೊರಸಹಿತಾ ಕೊಟ್ಟು ಏನು ಉಂಟಾದ್ದನ್ನು ಸಹಿಸೋ
- 15 ದಕದಾನಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಶ್ರೀಮನ್ ಮಹಾಮಲ್ಲಾರ ಲಂಗದೇವರ ಸನ್ನಿಧಾ

(ಹಿಂದಾಗ)

- 16 ನದಲ್ಲು ತುಂಗಭದ್ರಾ ತೀರದಲ್ಲು ಚಂದ್ರೋಪರಾಗ ಪುಂಜ್ಯ ಕಾಲದಲ್ಲು
- 17 ಸ್ತೀಪುತ್ರ ಸಹಿತ ಧಾರೆಯೆರದು ಕೊಟ್ಟು ಅದೆ ನಿ
- 18 ಧಿ ನಿಕ್ಷೇಪ ಜಲ ವಾಶಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಭತ್ತ ಚಾಮರಾಂದೋಳಿ
- 19 ಕಾದಿ ಅಪ್ಪ ಬೋಗಂಗಗಳು ಹುರಳಿ ಆ ಕೊಟ್ಟದ ಕರಣಿಕೆ ಈ ಹುರಳಿ ಪೀಲದ
- 20 ದೇಶಪಾಂಡಿತನ ಸಹಿತವಾಗಿ ಹರಿಹರಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು ಇದಕ್ಕೆ ನಮಗೆ ಆ
- 21 ರಸುಗಳಿಗೆ ಪಾಚ್ಯಾಯಗಳಿಗೆ ಈ ಪುಣ್ಯ ಲಭ್ಯವೆಂದು ನೋಡಿ ದಾನಪಾಲನೆ ಮಾಡ
- 22 ಡುತ್ತಾ ಇರಬೇಕು ಇದಕ್ಕೆ ತಪ್ಪಿದರೆ ಕಾಶಿಯಲ್ಲ ಮಾತಾ ಪಿತ್ತ ಗುರುವಿಗೆ ತಪ್ಪಿದ ಹಾ
- 23 ಗೆ ಅದಿತ್ಯ ಚಂದ್ರಾವನರೋನಲಕ್ಷದ್ವಾ ಭೂಮಿ ರಾಖೋ ಹೃದಯಂ ಯಮಶ್ಚ ಆ
- 24 ಹತ್ತರಾತ್ರಿಶ್ಚ ಉಭೇಚಂದ್ರೇಧರ್ಮಶ್ಚ ಜಾನಾಶಿನರಸ್ಯ ವೃತ್ತಿಂದಾನಾತ್ನ ಪಾ
- 25 ಲತೋರಾಜಾನದಾನಾತ್ಪಾಲತೋ ಗುರುಃ ದಾನಾತ್ನ ಪಾಲತಾಮಾತಾ ತತ್ಪಲಂಭತೇಮ
- 26 ಯಯೆಂದು ಬರಸಿ ಕೊಟ್ಟ ತಾಂಟ್ರ ಶಾಸನದ ಧರ್ಮ ಪಟ್ಟಿ ಈ ಸ್ವರದ
- 27 ದೇವತಾರಾಧನೆ ಇವರ ಮುಖದಲ್ಲ ನಡೆಯಬೇಕೆಂದು ಬರ ಕೊ
- 28 ಟ್ಟ ಧರ್ಮ ಶಾಸನ ಪುಟ ೧೫ ಪಳೆ ೫ ತೂಕಗಳಂ ಪಂಚಾಶತು
- 29 ಅಂಗುಲ ೩ ಶ್ರೀ ಬಂಡೇ ರಾಯ

ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ ಓನೆಯದು (೧ ಹಲಗೆ)

(ಮುಂಧಾಗ)

- 1 ಗಣಪತಿ ಶಾರದಾಗುರುಭೋಜನಮಃ
- 2 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇತ್ಯೈರೋಕ್ತ ನಗರಾ
- 3 ರಂಧ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹ
- 4 ನ ಶಕವರುಷ ೧೪೫೫ನೆಯ ವಿಧವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೩೦ ರ ಸೂರ್ಯೋ
- 5 ಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಎಡವ ಮುರಾರಿ ಕೋಟಿ ಕೋರಾಹು ವಿಶುದ್ಧ ಸಿದ್ಧಾಂತ ಪ್ರತಿ
- 6 ಪಾಲಕ ನಮಃ ಶಿವಾಯ ಸದಾಶಿವ ಮುದ್ರಾಂಕಿತ ಶಿವಗೋಕ್ಷೋತ್ಪನ್ನರಾದ ದೇವಗೊಂಡರ
- 7 ಪ್ರಪೌತ್ರರಾದ ಗೋಪಗೊಂಡರ ಪೌತ್ರರಾದ ಬಸಗೊಂಡರ ಪುತ್ರರಾದ ಚವುಡಗೊಂ
- 8 ಡರು ಧದ್ರಗೊಂಡರ ಸುಪುತ್ರ ಸದಾಶಿವನಾಯಕರು ಧಾರ್ಗವ ಚೈವನ ಅಪ್ಪ
- 9 ವಾನ ದಿರುವ ಜಾಮದಗ್ನಿ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಯಜುಃ ಶಾಖೆಯ ವಿ
- 10 ಜಯ ನಗರದ ವೆಂಕಟಾದ್ರಿ ದೈವಜಯಜಮಾನರ ಪ್ರಪೌತ್ರರಾದ ಹೇಮಾದ್ರಿಯಜ
- 11 ಮಾನರ ಪೌತ್ರರಾದ ನರಸಿಂಹ ಯಜಮಾನರ ಪುತ್ರರಾದ, ನರಸಪ್ಪ ದೈವಜಯಜ
- 12 ಮಾನರಿಗೆ ಕೆಳದಿ ಶ್ರೀ ಸದಾಶಿವನಾಯಕರು ನಾಗತರುಣನಗರದ ಗುತ್ತಿ
- 13 ವೇಂಡೇಸುದ ಅರಗದ ಕಂಪಣದ ಬನವಾಸೆ ಪನ್ನಿಚ್ಚಾರಿಸಿಕ್ಕೆ ಸಲ್ಲುವ ಕೆ
- 14 ಳದಿ ೧೨ ಸಾಶಿರ ಭೂಮಿಗ ೨ ಇಕ್ಕೆರಿ ೬ ಸಾಧೂಗ ೨೪ ಯಲಗಳ
- 15 ರೆ ೩ ಸಾಸಿರ ಭೂಗ ೧೨ ಅತವಾಡಿ ಸಾ—ಭೂಗ ೧೨ ಕೆ ಕಲಶಿಗ ೭೦೦ ಗ ರ ಮಂ
- 16 ಕಸಾರಿಸಾಧೂಗ ೧೨ ಬೇಡೂರು ಗ್ರಾನಗರ ಭೂ ೩೭ ಬಿದೂರಲ ಸಾ ಇ
- 17 ರಜೋತಿಪ್ಪ ಧಾಗ ೭೭ ಕೃಷ್ಣನೂರ ಗೆ ೮ ಭೂಗ ೧೨ ಸೊರಬ ೬ ಸಾಶು
- 18 ಗ ೨೪ ಅಂದಿಗೆ ಸಾ ೨ ಬಂದಲಿಕೆ ಪುಟ್ಟಣ ಹಳ್ಳಿ ಸಹತುಗ ೨೪

- 19 ಇಂಕಿಪ್ಪು ಶೀಮೆಗಳು ಧೂಮಿಗಳು ಮನೆಗಳು ಚಾತುರ್ವರ್ಣದಲ್ಲು ಲಗ್ನಗೆ
- 20 ಐವತಿ ಪುಣ್ಯಾಹಕಲಶ ಮುಹೂರ್ತಕಾಣಿಕೆ ಉಡುಗೊರೆ ಇವ
- 21 ರೆ ಲಗ್ನ ಸಹ ಮಾಡಿಕೊಂಡು ಬರುವ ಹಾಗೆ ಶ್ರೀ ರಾಯರು ದತ್ತ ಮಾಡಿಕೊಟ್ಟರು ಇ
- 22 ದಲ್ಲದೆ ನಾರಪ್ಪ ಯಜಮಾನರಿಗೆ ದಿನವೂ ಧೂಮಿ ಗ ೧ ಕೈ
- 23 ಗ ೧೬ ನಾವು ಗ ೬೨ ಕೊಟ್ಟಿದೆ ಅಲ್ಲದೆ ಕೆಳದಿ ಸ್ಥಳದ ಶೇನ
- 24 ಧಾವಿಕೆ ವರ್ತನಿ ಸಂಬಳ ಧೂಮಿಗಳ ಗಾಡಿಕೆ ಅಲ್ಲ

(ಕಿಂಧಾಗ)

- 25 ಸ್ಥಳದ ದೇವತಾವೂಜ ಶಂಭುಲಿಂಗಪೂಜೆಗೊಡಿಕೆ ಧೂ
- 26 ಮಿತತ್ವ ದೈವಜ್ಞ ಯಜಮಾನಿಕೆ ಇಂಕಿಪ್ಪು ಶ್ರೀ ವರದಾ ತೀರದ
- 27 ಶ್ರೀರಾಮೇಶ್ವರ ಸನ್ನಿಧಿಯಲ್ಲು ಸೂರ್ಯೋ ಪರಾಗ
- 28 ಪುಣ್ಯಕಾಲದಲ್ಲು ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷಣಿ ಆಗಾ
- 29 ಮಿ ಇಪ್ಪು ಕೊಟ್ಟವಾಗಿ ಮತ್ತು ಧತ್ಯ ಚಾಮರ ಅಂದೋಳಿಕಾ
- 30 ದಿ ಅಪ್ಪ ಧೋಗಂಗಗಳಂ ಕೊಟ್ಟು ರಾಜರಿಗೆ ಪಾದುಷಾಗಳಿಗೆ ಆರ
- 31 ಸುಗಳಿಗೆ ನಮಗೆ ಸಹ ಪುಣ್ಯ ಲಭ್ಯವೃದ್ಧಿಯಾಗಿ ನಡೆದೇ
- 32 ಕೆಂದು ಪುರಾಣೋಕ್ತದ ರೀತಿ ಮುಂದೆ ನಡೆಸುವರಿಗೆ ಬರಸೂಲು ಚಾಮರ
- 33 ಆಗಿದ್ದರೂ ಮಿಗತಾಗಿ ಶಿವಾಚ್ಯವಾಗಿ ಸರ್ವ ವೃತ್ತಿಯ ನಡೆನಡೇಕೆಂದು
- 34 ಶಿವಾರ್ಪಿತವೆಂದು ಕೊಟ್ಟವಾಗಿ ಕಾಶಿಕ್ಷೇತ್ರ ಮಾತಾಹಿತೃ
- 35 ಗುರುವಿಗೆ ತಪ್ಪಿ ನಡೆದ ಹಾಗೆ.....
- 36ದಾನ ಧರ್ಮ
- 37 ಪುಟ್ಟ ಅದಿತ್ಯ ಚಂದ್ರ ಅನಿರೋನಲಶ್ವರ್ಯಾ ಧೂಮಿ ರಾಪೋ ಹೃ
- 38 ದಯಂ ಯಮಶ್ಚ ಅಹಶ್ವರಾಶಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ
- 39 ಜಾನಾಶಿ ನರಸ್ಯವೃತ್ತಿಂ ಸ್ತದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾ
- 40 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ತದತ್ತಂ ನಿವೃಲಂ ಧವೇತ್ ದಾನಾತ್ಮ
- 41 ಪಾಲತೋರಾಜಾನ ದಾನಾತ್ಮಾಲತೋ ಗುರುಃ ದಾನಾತ್ಮ ಪಾಲಿತಾ
- 42 ಮಾತಾ ತತ್ಪಲಂ ಲಭತೇಮಯ

66

ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಇಕ್ಕೇರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಯಾ ಮಂಟಪದ ಕೆಲಸವ ಗೆಯಿದವ ಅಚಾರಿ ಹೊಂಬುಡದ ವೆಂಕಟಯನು

67

ಅದೇ ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಹುಲಮನೆ ಗ್ರಾಮದ ಪಟೇಲ್ ಸುಬ್ಬಯ್ಯನವರ ಮನೆಯಲ್ಲಿ
ರುವ ಕಡತದಲ್ಲಿ ದೊರೆತ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

- 1 ನಿರ್ವಿಘ್ನಮಸ್ತು ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂದಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
- 2 ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನ ಶಬ
- 3 ಪರುಷಂಗಲು ಸಾವಿರದ ೧೬೩೦ನೆ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಮಸಲುವ ವಿಧವನಾಮ ಸಂ
- 4 ವತ್ಸರದ ಆಶ್ವಿಜ ಶು ೧೩ ರವಿವಾರದಲ್ಲು ಶ್ರೀಮತು ಹುಲಮನೆ ಕಾಳಿ
- 5 ಸುಬ್ಬಣ್ಣನವರ ಮಗ ಶೇಷಯ್ಯನವರಿಗೆ ವೇದಮೂರ್ತಿಗಳಾದ ಯಕ್ಕೇರಿ ಶೇಷಾಚಾರ್ಯ
- 6 ರ ಮಗ ಭೀಮಾಚಾರ್ಯನು ಬರೆಸಿ ಕೊಟ್ಟಹೊರೆಯಾಳು ಹೆಂಣಾಳು ಕ್ರಯ ಚೀ
- 7 ಟ್ವನಕ್ರಮವೆಂತೆಂದರೆ ನಾನು ನನ್ನ ಅವಸರ ನಿಮಿತ್ತವಾಗಿ ನನ್ನ ಹೊರೆಯಾ
- 8 ಳು ಕನ್ನನ ಹೆಂಡತಿ ಚೆಲುದಿಯೆಂಬ ಹುಡುಗಿಯನ್ನು ನಿಮಗೆ ಕ್ರಯಕ್ಕೆ ಕೊಟ್ಟೆ
- 9 ನಾಗಿ ಯಾ ಹೆಂಣು ಆಳಿಗೆ ಬುದ್ಧಿವಂತರು ಕಂಡು ಕಟ್ಟಿದ ಕ್ರಯಗ ೩ ಅ
- 10 ಕ್ಷಾರದಲು ಮೂರು ವರಹಂನ ತೆಗೆದುಕೊಂಡು ಯಾ ಹೆಂಣಾಳು ಹುಡು
- 11 ಗಿಯನ್ನು ನಿಮಗೆ ಕ್ರಯ ಮೂಲಕ್ಕೆ ಕೊಟ್ಟನಾಗಿ ಯಾ ಹೆಂಣಿಗೆ ಅದಿ ಅಡಮು
- 12 ಅಡ್ಡಿ ಸದ್ವಿಯೇನು ಉಂಟಾದನ್ನು ನಾನೇ ನೋಡಿಕೊಂಡೇನು ಯೆಂದು
- 13 ಬರಿಸಿಕೊಟ್ಟ ಕ್ರಯ ಚೀಟು ಹಣ ಸಂದ ನಿಶಿಧಿ ಯಾಗಿದೆ ಸಾಧನಯಂತ
- 14 ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ದೇವೂರತ್ತಿಸುಬ್ಬಯ್ಯ ಬಾಳೆಹಳ್ಳಿ ಪಂದ್ರಿ ದೊಡ್ಡ
- 15 ಯ್ಯ—ಶ್ರೀಶ್ರೀ

68

ಅದೇ ಹೋಬಳಿ ದೇವಾಸ ಗ್ರಾಮದ ಸಮೀಪ ಹಳ್ಳದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-0"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂದಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ ಸ್ತಂ
- 2 ಧಾಯ ಶಂಭವೇ | ಹಂಚಿಯದ ಮಾಧವಯ್ಯ ಶ್ರೀ ಶಿವಪಾದಾಬ್ತ ಧ್ಯಂಗನ ಲಖಿತ |

- 8 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ವೃದ್ಧಿವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜಪ
- 9 ರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮತ್ಕೃ
- 10 ಲೋಕ್ಯಮಲ್ಲ ದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚ
- 11 ನ್ಯಾಕ್ಯತಾರಂಬರಂ ಸಲುತ್ತು ಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪಚೀವಿ ಸಮಧಿಗತ ಪಂಚಮಹಾ ಸಬ
- 12 ದ ಮಹಾ ಸಾಮಂತಾಧಿಪತಿ ಮಹಾಪ್ರಚ್ಛ ದೃಷ್ಟನಾಯಕ ಪೈರಿಧಯದಾಯಕ ಮಂ
- 13 ಮಾಣಿಕ್ಯ ನೀತಿಚಾಣಿಕ್ಯಂ ಸತ್ಯರಾಧೇಯಂ ಶಾಚಾಂಜನೇಯಂ
- 14 ವಿಬುಧಜನವನಜವನ ಮಾರ್ತ್ಯಣ್ಣನೆರೆಪೊಡೆಗಣ್ಣ ನರ್ಮದಾನದ್ಭುಧ
- 15 ಯತುರಾಜಹಂಸ ಮಾರ್ವಧೂಮಕೇತು ಮುಣ್ಣ ಪಕೊಟೋಲ್ಲಂಪನ
- 16 ಧಾರಾನಗರ ಕುತೂಹಲ ಮುಮ್ಮ ನಿಸಿಳಧಿಬದವಾನಳಂ ಶ್ರೀಮ
- 17 ಕ್ರೈಲೋಕ್ಯ ಮಲ್ಲದೇವ ಪಾದಾಬ್ಧಿ ಧಂಗ ಸಾಹಸೋತ್ತಂಗ ನಾಮಾ
- 18 ದಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನ್ಮನೆ ವೆರ್ಗಡೆದಣ್ಣನಾ (ಯಕಂ)
- 19 ಯಕಂ ಗುಣ್ಣಮಯ್ಯಂಗಿ ಸಕವರ್ಷ ಕರಪಿ ನೆಯ ಶಾರವರಿ ಸಂವತ್ಸ
- 20 ರದ ಭಾಧ್ರಪದ ದಮಾವಾಸ್ಯ ಸೋಮವಾರದ ನ್ನರಾಜಧಾನಿ ಕರ್ಯಾಣ
- 21 ದಿಕ್ಶಿ ವೀಡಿನೋಳ ಗೃಹಾರಹಿರಿಯೂರ ಪಿರಿಯ ಕೆ
- 22 ಟುಗಾಯೂರ ಪನ್ನಾಯದ ಕುಳಿಯ ಪೆಟ್ಟುಂಕಮನಲ್ಲಯವೆವ್ವಾರ್
- 23 ವ್ಯವ್ಹಾರಸುದೇವ ಧಟ್ಟರ್
- 24 ಯ್ಯದೇಮಯ್ಯನತಿಕ್ಕಯ್ಯನಿಂತಿ ವರ್ಗಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊ
- 25 ಟ್ವರು ಈ ಧರ್ಮಮನಾರೋವ್ವರ್ ಪ್ರತಿಪಾಳಿಸಿದರ ಕುರುಕ್ಷೇತ್ರವಾರ
- 26 ಣಾಸಿಪಯಾಗೆ ಅಪ್ಪ ತೀರ್ತ್ವವಿಂತಿ ಪುಣ್ಯಸ್ಥಾನಂಗಳಂ ಸಾ
- 27 ಸಿರ ಕವಿರೆಯಂ ವೇದಪಾರಗರಪ್ಪಸಾಸರ್ವಗ್ಗ ಕೊಟ್ಟ ಪುಣ್ಯಮನೆಯ್ಯ
- 28 ವರೀ ಧರ್ಮಮನಳಿದವರಾತೀರ್ಪ ಸ್ಥಾನದಲ್ಪಾ ಸಾಸಿರ ಕವಿರೆ
- 29 ಯುಮನಾಸಾಸಿರ ವೇದಪಾರಗರು ಮನಳಿದ ಪಾತಕರ ಕ್ಕ
- 30 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಪರೇತವಸುಂಧರಾಂ ಪಪ್ಪಿ ವರ್ಷ ಸ
- 31 ಹಸ್ತಾಣಿ ವಿಷ್ಣುಯಾಂ ಪಾಯತೇ ಕ್ರಿಮಿಃ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು
- 32 ನೃಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೋಭವದ್ವಿಃ ಸರ್ವಾನ್ವೇತಾನ್ಯಾವಿನಃ ಪಾ
- 33 ಕ್ಷಿಪೇಂದ್ರಾನ್ಯೋದೋಯೋಯಾಚತೇ ರಾಮಚಂದ್ರಃ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಅವಿನಹಳೆ ಹೋಬಳಿ ಶೀತೂರಿಗೆ ಸಮಾಪ ಕೊಳೂರಿಗೆ ಸೇರಿದ ಫಾರೆಸ್ವಲ್ಲ
ಪಾಳು ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲ.

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
- 2 ವೇತ್ತ್ಯೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂ
- 3 ಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವ ನಾರಾಯಣ
- 4 ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಸಿಂಪುಣದೇವಂ ರಾಜ್ಯಂ
- 5 ಗೆ ಯ್ಯುತ್ತಿರ ರಾತನಸರ್ವಾಧಿಕಾರಿ ಆರಿಯ ಮಲಸೆಟ್ಟಿ
- 6 ಯ ಪುತ್ರಂ ಮಾಹೇಶ್ವರಾ ಗೃಗಣ್ಯನು ಮೆನಿಸಿದ ಹೊಂ
- 7 ನಮನ ಪ್ರತಾಪಮೆಂತೆಂದೊಡ್ಡೆಲರದಿ
- 8 ರಾಂತರಿಧೂಪರನ ಸಣ್ಣನೆಸೀಳಿದುತ್ತ ಮಾಂಗಮನಾ
- 9 ಮುಜುದು ಪೊಡೆನೆಂದಾಡಲು ನೆಹಿದ ಪುದೆಹೊ
- 10 ರನೆಂಬ ಮದೇಧಂ || ಅಂತಾತಂ ಸುಖಸಂಕಥಾ
- 11 ವಿನೋದದಿಂದಧಿಕಾರಂ ಗೆಯ್ಯುತ್ತುಮಿದ್ದು ಹೊಂನವುರ
- 12 ಮಾಹೇಶ್ವರ ದೇವರ ಪೂಜೆ ಆಂಗರಂಗಧೋಗಕ್ಕೆಂದು
- 13 ಆ ಯೂರಕೆಟಿಯ ಕೆಳಗೆ ಕಚ್ಚಿವಿರುಗಳೆಯಲು ಮತ್ತರೆ
- 14 ರಡುಮಂಸರ್ವನಮಸ್ತಮಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟಂ ಇದಕ್ಕಾಯೂರ
- 15 ಮಹಾಜನರೊಪ್ಪ ಇಂತಿದನಳಿದಂವಾರಣಾಸಿ
- 16 ಯ್ಲವಾರ್ವರಕೊಂದ ಪಾತಕ ನಕ್ಕುಸ್ವದತ್ತಂ
- 17 ಪರದತ್ತಂವಾಯೋಪರೇತ ವಸುಂಧರಾಂ ಪಪ್ಪಿ ವರ್ಷ
- 18 ಸಹಸ್ತ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಪಾಯತೇ ಕ್ರಿಮಿಃ ದಾಮೋ
- 19 ಜನಲಖತಮಂಗಳ ||

ಧಾರಂಗಿ ಹೋಬಳಿ ಗೇರಸೋಪ್ಪೆ ನಗರಗೇರಿಬಸ್ತಿಯಿಂದ ಗೋವರ್ಧನಗಿರಿಗೆ
ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಎಡಭಾಗಕ್ಕೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಚೆನ್ನರಾಜೇವಿ
- 2 ಅಮ್ಮನವರು ನಗರ ರಾಜ್ಯವನಾಳು
- 3 ಎಲ್ಲ ವಿಳಂಬಿ ಸಂವತ್ಸರದ ಧಾತ್ರಪದ
- 4 ಶು ಚತುರ್ದಶಿಯಲ್ಲಿ ಗೋವರ್ಧನ ಗಿ
- 5 ರಿಯ ಹನುಮಂತೇಶ್ವರ ದೇವರ ನಂದಾ
- 6 ದೀಪ್ತಿ ಧರ್ಮಕ್ಕೆ ಕಣಿಗಲಮಕ್ಕೆ
- 7 ಯಮೇಲುಧಾಗೆ ಗದ್ದೆಯನೂ ಆವೂ

- 8 ರಸೇನದೋವ ತಿಮ್ಮರಸಯ್ಯನು ತನ್ನ
- 9 ಸ್ವೀ ಪುತ್ರಜ್ಞಾತಿ ಸಾಮಂತದಾಯಾದಾನು
- 10 ಮತದಿಂದ ಸ್ವರುಚಿಯಿಂದ ಸರ್ವಮಾನ್ಯ
- 11 ವಾಗಿ ಬಿಟ್ಟು ಯಂತಪ್ಪದಕ್ಕೆ ಮಹಾಜನಗಳು
- 12 ಸಾಕ್ಷಿ ಇದಕ್ಕೆ ತಪಿ ನಡೆದವನ ಬಾಯಿ
- 13 ಲಿ

ಅದೇ ಹೋಬಳಿ ಗೋವರ್ಧನಗಿರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾನೂರಿಗೆ ಸೇರಿದ ಜಂಗಲನಲ್ಲ
ಹಾಳು ಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ಚೈತ್ರ ಸುದ್ದಿ ೧೪
- 2ವಾರ ಶ್ರೀಮತು ಜಗದೇವ ಸಿಂಗಿ ದೇವರ
- 3 ಸರು ದುಗ್ಗವೆಗ್ಗಡೆಯ ಮಗ ಬಮ್ಮ
- 4 ಣ ಹೆಗ್ಗಡೆ ಸ್ವಾಮಿ ಕಾರ್ಯಕ್ಕೆ ಬಂದು
- 5 ಮಳಲಯ ಸಿಂಗಜ್ಜನಕೂಡೆ ಕಾದಿ

- 6 ಯಳಯಲು ದುಗ್ಗವೆಗ್ಗಡೆಗೆ ಬಿಟ್ಟ
- 7 ಧೂಮಿಯೊನ್ನೊಮ್ಮೆ ಪರಿ
- 8 ಹಾರವಾಗಿ ಬಿಟ್ಟರು ಇದಕ್ಕೆ ಆಳಿ.
- 9 ದವ ನರಕಕ್ಕೆ ಇಳಿದು
- 10ಕೊಂಡ ಪಾಪ

ಷಿಕಾರಿಪುರತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

ಉಡುಗಣಿ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ಸುಮಾರು ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು (ಸಮಾಧಿಯ ಕಲ್ಲು)

ಪ್ರಮಾಣ 3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ ಸಮಾ
- 2 ಧೀಲಗುಣ ಸಂಪನ್ನರುಂ ಯಜನ ಯಾಜನ ಪ್ರಮುಖ
- 3 ಪುಷ್ಕರ್ಮ ನಿರತರುಂ ಶ್ರೀಮನ್ನಹಾಹೊಂನ ಪುರದ ದೇವಯ್ಯಂ
- 4 ಡಾಳುಕ್ಕೆ ವಿಕ್ರಮ ಕಾಲದ ಜನೆಯ ಪ್ರಜೋದೊತ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬಿ ೧೦
- 5 ಲು ಮಾಹೇಶ್ವರ ಪದಮನೇರಿದೊಡಾತನ ಶಿಶ್ಯಂವಾಮದೇವಯ್ಯಂ
- 6 ನಿಲಿಸಿದ ಸಮಾಧಿಯ ಕಲ್ಲು ಮಹೇಶ್ವರಾಮಂಗಳ ||

ಅದೇ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ಸಮೀಪದಲ್ಲಿರುವ ಬಾಳಂಬೀಡು ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6"×3'—9"

- 1 ಸ್ವಸ್ತಿ ಅಸೀದಶೇಷನರ ಪತಿಮಕುಟಮಣಿಮಯೂಖ ಮಂಜರೀ ರಂಜಿತ ಪಾದವೀಳಃ ಪ್ರತಾಪದವದಹನ ಜ್ವಾಲಾವ
- 2 ಳೇಸಮಾಲೇಧಾನಮೃಪಾತ್ಮಿವನ್ನಕಳದಿಗ್ವಿಜಯೋಪಾಚ್ಛಿ ತ ವೀರಲಕ್ಷ್ಮೀಸಮಾಲಂಗಿತ ವಿಶಾಲವಕ್ಷಸ್ಥ ಕೋದಾನವಾರಿ
ಸಂಸಕ್ತ
- 3 ವಿಖುಧ ಮಧುಕರ ನಿಕರೋ ಜಳನಿಧಿರಿವ ರತ್ನಾಕರೋ ನಾರಾಯಣ ಇವ ಲಕ್ಷ್ಮೀನಿವಾಸತ್ಯಶಾಂಕ ಇವಕಳಾಧರಃ
ಪ್ರಧಾಕರ ಇವೋಗ್ಗ ಪ್ರತಾಪ
- 4 ಶ್ವತುರಾನನ ಇವ ಪ್ರಜಾನಾಥ ಸ್ವೇನಾನಿವಾ ಮೋಘ ಶಕ್ತಿಧರೋ ಧೂತನಾಥ ಇವ ಧೂಧರ ಶಿಖರಾಧಿವಾಸೋಂ
ಗಟ ಇವಾಂಗನಾಟನ ಮನಃ
- 5 ಕ್ಷೋಧ ಜನನೋ ಪರಾಜಿತ ಇವಾ ತ್ವಪತಿ ಕಲ್ಪಪಾದಪ ಇವ ಪ್ರಾತ್ಯುತಾತ್ಮಪ್ರದಃ ಕೀರ್ತಿ ಸುಧಾಧವಳಿತ
ಬ್ರಹ್ಮಾಂಡ ಕುಹರಶ್ವೇರ ಚೋ
- 6 ಇ ಕೊಂಕಣ ಗೊಟ್ಟರ ಮಾಳವ ಕೌರವ ಪಾಂಡಾಲ ಗೌಡಕಳಂಗಾಂಗವಂಗ ಮಹೀಪತಿ ಸಂಪಾದಿತಾ ಕ್ಷಯ
ಕೋಶಃ ಕೋಶಸಲಿ

- ⁷ ಲನಿಮಜ್ಜಿತಾ ಶೇಷ ವೀರಮುಖೀಶಃ ಈಶಚರಣಾರವಿನ್ದ ಮಧುಕರಃ ಕರಸಂ ವರ್ದಿತ ನಿಖಲ ಧುವನೋ ವ ನಾರಿ ಕೇಶು ರಿವಾಮೋ
- ⁸ ಪ ಶರಾಸನ ಕಾರ್ಯಃ ಕಾರ್ಯಾ ಕಾರ್ಯ ವಿವೇಕಚಾತುರ್ಯ ವಾಚಸ್ಪತಿ ವಾರ್ತಾಸ್ಪತಿ ಸದೃಶ ವಿವಿಧ ವಿಬುಧ ಬೋಧೋಧ್ಯಾಯಮಾ
- ⁹ ನ ಮಾನಸಾನಂದಕಾರಃ ಶ್ರೀಮಜ್ಜಯ ಸಿಂಹ ದೇವಶ್ವಾಳುಕ್ಯಾ ಧರಣಃ | ತಸ್ಯಾತ್ಮಜ ಶ್ರುತೃವಿಳಾಸಿನೀನಾಂ ವೈಧ ವೈದೀಕ್ಷಾ ಗುರುರಾಹವೋ
- ¹⁰ ತ್ವಃ ಸಂತಾಪ್ತಿಗಾ ಮಾಹವಮ್ಲದೇವೋನಿಷ್ಕಂಟಕಾ ಮಪ್ರತಿ ವೀರಶಬ್ದಃ | ಯಸ್ಯಪ್ರತಾಪ ದಹನಾನಳ ವಿಸ್ತುಲಿಂಗೈ ನಿರ್ಮೂಲಿತಾತ್ಮತ ಮಹೀರು
- ¹¹ ಹೌಪಾಃ ಅದ್ಯಾಪಿ ರೋಧುಮವನಾನಕಿತೇಕ್ಷಮನ್ತೇ ಭೂಕಂಟಕೋದ್ವರಣ ಯತ್ಪರಾಯಣಸ್ಯ ಯಃ ಕೊಂಕಣಾ ನ್ನಣ್ಣ
- ¹² ತಮಾನದ್ವಾರ್ಪನಕಾರ್ಷಿದ ಕ್ಷತಸತ್ಯವಾದಃ ಸಂತ್ಯಾಚಿತಾನಂದಿತ ರಾಜಚಿಹ್ನಾನ್ಯತಾನ್ವತಾನಲ್ಪವ ಸೂಂಚ್ಯ ಭಂಯುಃ
- ¹³ ಧಾರಾಹಿಯೇನೋದ್ವಿತ ವಿಕ್ರಮೇಣ ಸಂಧರ್ಷಿತಾಪೂರ್ವ ಮಹೀಪತೀನಾಂ ಅಧರ್ಷಣೀಯಾ ಬಲಗೊಂಕ ಮುಖ್ಯ ಪ್ರಚಣ್ಣನಾಮಾ
- ¹⁴ ನ್ತ ಪುರಸ್ತರೇಣ ಲಂಕಾನಾಥ ಸಮಾನ ಚೋಳನೃಪತಿಂ ಯಸ್ತಂಯತಿ ಪ್ರಾವೃತಂ ನಾಗಾನಾಂದಶಭಿತ್ಯೈರಧಿ ಬರೈಸ್ತನ್ನಾಹಿ
- ¹⁵ ಭಿಸ್ತತ್ಯರೈಃ ಏಕೋರಾಪವ ವಜ್ರಪಾನ ನಿಶಿತೈರ್ಬಾಣೈರನಾ ಯಾನೋ ಭೂದೇವೋಮಹಿತಾಯನನ್ನುತಿ ಪದಂಚಾಳು
- ¹⁶ ಕೈರಾಮೋಬಲೇ ಶ್ರೀಮಾನಾಹವಮರೋ ವಿಧ್ಯಾಶರ್ಯಾಸ್ತ ಸ್ತೀತೋಧರಾಂ ಶಾಸ್ತಿಧರ್ಮಾರ್ಥಮಾನ ಹೇತುವ್ಯಾ ಪಾರೈಕವತ್ಪತ್ನಿ
- ¹⁷ ರಾಯೈಕಃ | ತಸ್ಮಿನ್ನರ ಪತಾಮಹೀಂಶಾಸತಿ ವರ್ಣ ಸಂಕರೋವ್ಯುತ್ಪನ್ನ ಕಾಯಸ್ತೇಭ್ಯೋನ್ನತೃದುರ್ಲಭ್ಯಕ್ಷನಸ್ತರ ಶಬ್ದಃ
- ¹⁸ ಸ್ವರೂಪಪಾಚೋವೈಯ್ಯಾಕರಣ ಇವಾರ್ತೃಬಾಧಾತ್ವಂವೃತ್ತಃ ಉಪಸರ್ಗಶ್ಚ ಧಾತುಪ್ರಯೋಗಾ ದನ್ವತ್ಯದು
- ¹⁹ ದ್ವೈಶ್ಯೋ ವಿಗ್ರಹಶ್ಚ ಸಮಾಸ ತದ್ವಿತ ವ್ಯಾಖ್ಯಾನಾದ ನೈತತ್ಪರಿ ಪಾಲಿತಾಯಾಧರಾಂಗನಾಯಾ ಮುಖವನ ವಾಸಿದೇ
- ²⁰ ಶೋರಮಣೀಯ ಸ್ತುತಿಲಕ ಇವ ಮಹಾತಟಾಕ ಗ್ರಾಮೋ ರಾಜಕೇ | ಯತ್ರ ದ್ವಿಜಾಶ್ಚಮದಮಾದಿ ಗುಣೈರು ಪೇತಾ ಸ್ವಾಧ್ಯಾಯ
- ²¹ ಯಜ್ಞ ಜಪ ಹೋಮ ಸಮಾಧಿಸಿಷ್ಠಾಃ ಅಧ್ಯಾಪನಾಧ್ಯಯನ ಯಾಜನದಾನ ಮುಖ್ಯೈ ಪೃಷ್ಠಮರ್ಘಿಸ್ವಿಜಗೃಹೇಷು ಸದಾ ರ ಮನ್ತೇ |
- ²² ಯತ್ರತ್ಯ ಪಂಡಿತ ಜನೋ ವಿದುಷಃ ಪೃಥಿವ್ಯಾಂ ವಾದೇ ವಿಜಿತ್ಯ ವಿಜಯಂ ನಿಜಮಾತನೋತಿ ವ್ಯಾಖ್ಯಾನ ಚಿಂತನ ವಿಚಾರಣ
- ²³ ವಾದ ಶಿಕ್ಷಾ ವ್ಯಾಪಾರ ವರ್ಗ ಚತುರಃ ಪೃಥಿವೀ ಪ್ರದೀಪಃ | ಯತ್ರ ತ್ಯಾಧ್ಯೇತಾ ರೋ ಗ್ರಸ್ತ ನಿರಸ್ತಾದ್ಯು ಚಾರಣ ದೋಷವರ್ಜಿತಂ
- ²⁴ ಸ್ವರವರ್ಣಪದ ಕ್ರಮಸಂಹಿತಾ ಯಥಾ ಲಕ್ಷಣ ಮಧೀಯಾನಾಃ ನಿರೋತ್ಕರ್ಷಮಪೇಕ್ಷಮಾಣಾ ಸ್ವಹಸ್ತಂ ವಿಂಶ ತಿಂಶ
- ²⁵ ತ್ವಾರಿಂಶತಮೀತಿಂಶತಂ ವಿಂಶತ್ಪುತ್ರರಂಶ ವಾರಾನ್ ಸದಸ್ಯಧೀಯತೇ ಯತ್ರ ಕಲ್ಪ ಸೂತ್ರ ಶ್ರುತಿವಿಶ್ವಾತ್ಮಾ ಸ್ವಯಂ ಪರಿಕ
- ²⁶ ಲ್ಪತೈಷ್ಠಿಕ ಪಾಶುಕಸೋಮಿಕ ವೇದಿಕಾಃ ಸ್ವಪರಿಕಲ್ಪತಾಹವನೀಯಾದ್ಯಗ್ನಯಃ ಸ್ತೋತ್ರೇಕ್ಷಿತ ಪಕ್ಷೀಶಾರಾ ಸಂದೋಹ (ಹ) ವಿಧಾರ್
- ²⁷ ನಚಾತ್ಮಾಲ ಕಾಮಿತ್ರ ಮಾಹರ್ವಾಲಯಾಗ್ನಿಧ್ಯಧಿಷ್ಠಾ ಸ್ತಾರ ಪ್ರದೇಶಾಸ್ತತ್ತ್ವತು ಪ್ರಯೋಗಂ ಸದಾಧ್ಯನ್ಯಂ ತ್ಯೇವಮಾದಿಗು
- ²⁸ ಣಾಲಂಕಾರಾಯಾ ಶೇಷಗ್ರಾಮ ಮಹಾಜನಾಯ ವಾದಪೂಜಾಂ ದತ್ವಾ ಶಕ ನೃಪಾತೀತ ಸಂವತ್ಸರೇಷು ನವತೇ ಪ್ಪೇ ಕೋನಾಶೀತ್ಯಧಿಕೇಷು
- ²⁹ ವಿಳಂಬಿ ಸಂವತ್ಸರ ವೈಶಾಖ ಶುದ್ಧ ತೃತೀಯಾಯಾ ಮಾದಿತ್ಯವಾರೇ ಕುಡುವರ್ಣಿಯಾಂಗೀರಸ ಗೋತ್ರ ಶ್ರೀಧರೋ ಪಾಧ್ಯಾಯ ಸೂನು
- ³⁰ ಪ್ರಥು ಮಹಾದೇವಯ್ಯ ಅನೃಪೇಧಿ ಅವಣಗ್ರಾಮ ನಮುಡ್ಯತಾ ತ್ರೇಯ ಗೋತ್ರಾ ಅಡುದಿವೇದಿಸೂನು ಮಾರ್ಗ ನಾಯಕಪೊ
- ³¹ ಲಗೆ ಜಿಗ್ರಾಮವಶಿಷ್ಠ ಗೋತ್ರ ಗೋವರ್ಧನನಾಗದೇವ ಸೂನು ಗೊಹಳಯ್ಯ ಕುಂಟನ ಕೆಹಿಯೂರಟ್ಟ ಹರಪೋರೆ
- ³² ಯಮ್ನನ ಮಗ ಕಲಿಯಣ ಸೆಟ್ಟಿ ಸಿಂಗಣಸೆಟ್ಟಿ ಕುಟ್ಟಬೆಯ ಚಿಟ್ಟಯ್ಯಂ ನಾಕಸೆಟ್ಟಿಯ ಮಾರಯ್ಯಂ ಮಾರಕ್ಕನ ಬಸ ವನೆ
- ³³ ಟ್ಟ ಅಜ್ಜನಯ್ಯನ ಸೋಮಯ್ಯ ಬಾಗುಳಿಯ ಮುದ್ದಯ್ಯನ ಬೇಳಯ್ಯ ಅತ್ತಲೂರ ಸಂಗಪಯ್ಯನ ಚಿ
- ³⁴ ಕ್ಕ ಬಾಯಿಸೆಟ್ಟಿ ಕೇಕಿಸೆಟ್ಟಿಯ ಮಗಂ ಮನಣಯ್ಯ ಅಂಗಡಿಯ ಸತ್ತಿಯಣಸೆಟ್ಟಿ ಇಕ್ಕೇತನ್ನಾಮಾನಃ ಸರ್ವ ಶಿರಾಶಂಕು

- ³⁶ ಕೃಷ್ಣ ತಟಾಕ ಕ್ಷೇತ್ರಮನನ್ವೋಪಾಯೋಗ್ಯ ತತ್ಪಟಾಕ ಜಲಂ ಸರ್ವ ಪರಿಹಾರಂ ಮಹಾಜನಾದಾದಾಯ ತದನು ಮತ್ಯಾ ಚಂದ್ರ
- ³⁷ ತಾರಮಣ್ಯಹೀಶ್ವರಾಯ ಮುಕ್ತವನ್ತಃ | ಏತದ್ಯೇ ಪರಿಪಾಲಯಂತಿ ತೇಷಾಂ ದಾನಸಮಂ ಫಲಯೋಕ್ತೇತನ್ನಾ ಶಯಂತಿ
- ³⁸ ಭೃಣ ಹತ್ಯಾ ಸಮೋದೋಷ ಸ್ತಥಾಚಾಹ ದೇವಸ್ತಂಭಾತ್ಪಣಸ್ತಂಚ ರೋಧೇನೋಪ ಹಿಸ್ತಿಯಃ ಸಪಾಪಾತ್ಮಾ ಪರೇರೋ
- ³⁹ ಕೇಗ್ಯದ್ಯೋ ಚಿಪ್ಪೇನಜೀವತಿ ವಾದೀಧ ಪಂಚಾನನ ಭಿಕ್ಷು ವಿಷ್ಣು ಶ್ವಾಸ್ತಾಂ ಬುಧೇಹ್ವಾರಮಿತಸ್ತು ವೃತ್ತಃ ಅಣ್ಣಾರ
- ⁴⁰ ಶಂಭೋಹೃದ ಪದ್ಮ ಭ್ರಿಂಗಃ ತಕ್ಷೇತ್ರರೇಖಾ ವಚನಂ ವೃದತ್ತದ್ವಾಮ ಜನ್ಮಾತಿಲಕಃ ಕುಲಸ್ಯ ದೇವದ್ವಿಹಾ
- ⁴¹ ಗ್ಯಾಚ್ಛನದತ್ತಚಿತ್ರಃ ಗ್ರಾಮ ಪ್ರಯುಕ್ತ್ಯಾ ಲಖಿತಂ ವೃದತ್ತ ಸದಕ್ಷರಂ ಕಾಶ್ಯಪ ಮಾಧವಾಚ್ಯುಃ
- ⁴² ಮಹಾ ಗ್ರಾಮ ರೂಕ್ಯ ಗುಣೈಯನಾಗವರ್ಷೋ ಚರಳಯರೂಪಾರಿನಾಕಿಯ ಲಖಿತ ಮಂಗಳಂ ಶ್ರೀ

74

ಅದೇ ಹೋಬಳಿ ಬಸಲಹಳ್ಳಿ ಫಾರೆನ್ನಿನಲ್ಲಿ ಹೊಲಮರದ ಕೆಳಗೆ ತುಂಡಾಗಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು..

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| ¹ ಸ್ವಸ್ತಿಯಮ ನಿಯಮಸ್ವಾಧ್ಯಾಯ | ⁸ ನಮಶ್ಚಿವಾಯವಾಗಿ |
| ² ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ | ⁷ ಶ್ರೀಮತು ಪ್ರತಾಪ ಚ |
| ³ ಸಮಾಧಿಶಿಲಗುಣಸಂಪನ್ನ ರಪ್ಪಶ್ರೀ | ⁸ ಕ್ರವತ್ತಿಸಿಂಘದೇವವರ್ಷ ೭ನೆಯಧಾತುಸಂವತ್ಸರ |
| ⁴ ಮದನಾದಿಯಗ್ರಹಾರ ಹಿರಿಯೂರಸ್ವಾ | ⁹ ಚಿಟ್ಟುರಲಿಚಿಟ್ಟು ದುಕ್ಕಚ್ಚವಿಯು |
| ⁵ ನಾಡಿಪತಿ ಶ್ರೀಮನ್ಮಹಾ .. ಬೊಮ್ಮಯನಾಯಕನು | ¹⁰ ಲಿಯು |

75

ಅದೇ ಹೋಬಳಿ ಬಸವನಂದಿಹಳ್ಳಿ ಗ್ರಾಮದ ಗುಡ್ಡದ ಬುಡದಲ್ಲಿರುವ ಕೆರೆ ಕಟ್ಟಿಗೆ ಸೇರಿರುವ ಕಲ್ಲು.

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ
- ² ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವ
- ³ ಸ್ತಿ ಶ್ರೀಮತು ಯಾದವನಾರಾಯಣ ಧುಜಬಳ
- ⁴ ಪೌಡಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀರಾಮಚಂದ್ರ ರಾಯರಾ
- ⁵ ಜ್ಯೋದಯದ ೧೧ನೆಯ ಚಿತ್ರಧಾನು ಸಂವತ್ಸರ ಛಾದ್ರಪದ
- ⁶ ಸೋಮವಾರದಲು ಶ್ರೀಕೊಂಗಾಲ ಬಂಕಣ ಮನ್ನೆಯು
- ⁷ ದೇವರ ಪರುವತ ವೊಡೆಯರಳಯ ಹಡವಳನಕೂಡೆ
- ⁸ ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ||ಶ್ರೀ

76

ತಾಡಗುಂದ ಹೋಬಳಿ ಚಿಕ್ಕಮಾಗಡಿಗೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಹಳ್ಳದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"X2'-6"

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಮಾರಾರ್ಕ್ಯ ಅರಸರ್ ಬಸವನ ಮೂ
- ² ವತ್ತಿದ್ವಾಸಿರಮನ್ ಅಳಿವನ್ನ ಸಿಕ್ಕೆಯನಾಬ್ಬವು
- ³ ಣ್ಣನಾದಿಗಾವುಣ್ಣನ್ ತಮ್ಮಾಳ್ಳೆ ನಿಜಯ ಎರಗನೊಳ್ಳೂಡಿ
- ⁴ ಕಾದಿ ಅಳಗರಕುವಾಸದೊ ರ
- ⁵ ಸರ್ಗಾಲಯಪೊಕ್ಕ (ಕಲ್ಲು ಚಿಕ್ಕ ಯೆದ್ದುಹೋಗಿದೆ)

77

ಅದೇ ಹೋಬಳಿ ಬನ್ನಣಿಕೆ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

- ¹ ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ ಗು
- ² ನಾಲ್ಕನೆಯ ದೊಮ್ಮೆ
- ³ ಆತನಮಗ ಮಾದರನು ತಂಮ ಸೋಮಂಜನು ಆ
- ⁴ ರಿಗೆ ಮನರೆಯಲಿ ಗುಡದ ಮಕ್ಕಳು ಕಾಳಜೊಂಮ
- ⁵ ಸೋಮದಾಯಾದತನದಿಂ ಕಂನವನಿಕ್ಕಿ ಯಜುಯೆ
- ⁶ ತಮ್ಮ ಮಕ್ಕಳು ತಂದಿರಕೂಡಿ ಹುಯ್ಯಲನೆಬ್ಬಿಸಿ
- ⁷ ಕೊಂದು ತಾನುಂ ಶಿವಪಾದದೊಳ್ಳಕ್ಕನಾದಂ

ಅನವಟ್ಟಿ ಹೋ | ಗುಮ್ಮನಹಾಳು ಹಳೇಗ್ರಾಮದ ಪಾಳುದೇವಾಲಯದ ಹಿಂದೆ ಬಿದ್ದಿರುವ
ತುಂಡುಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ) (ಎಡಭಾಗ ಸ್ವಲ್ಪ ಚಕ್ಕೆಯಿದ್ದು ಹೋಗಿದೆ)

- ¹ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಧರ್ಮಾರ
- ² ಕ್ಯಾಧರಣ ಶ್ರೀಮದ್ಭೂರೋಕ ಮಲ್ಲದೇವರ ವಿಜಯರಾ
- ³ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾಕ್ಷ್ಯತಾರಂ ಸಲುತ್ತುಂ ಕರ್ಯಾಣದ
- ⁴ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗಯ್ಯತ್ತುಮಿರೆ
- ⁵ ದಕ್ಷಿಣದ ಕರಶಾಣೆಯೆನಲು ತಾನಾಸೀಲತೆಯುಮೆನವ
- ⁶ ಅಪ | ಅತನವ್ಯಯಾಗಮ ಪ್ರಶಸ್ತಿ ಯೆಂತೆಂದಡೆ ಸ್ತಸ್ತಿಸಮದಿ
- ⁷ ಶ್ರೇಸ್ವರ ಬನವಾಸಿ ಪುರವರಾಧೀಶ್ವರ ಜಯಸ್ತೀ ಮಧುಕೇಶ್ವರ
- ⁸ ದೇವ ಪ್ರತ್ಯಕ್ಷಾಕ್ಷಿ ಸಂಧವ ಚತುರಾಶೀ
- ⁹ ಸುವರ್ಣಗರುಡಧ್ವಜ ಜಗದ್ವಿದಿತಾಪಾದಶ
- ¹⁰ ದ್ರಶಿಖರಿ ಶಿಖರ ಸಂಸ್ಥಾಪಿತ ಸ್ತುತಕ
- ¹¹ ಶ್ರೀಮಯೂರವರ್ಮ ಮಹಾಮಹೀ ಪಾಳಕ
- ¹² ವಿರಾಜಮಾನ ಮಾನೋನ್ಮತರುಂ ವಿರಾಜಿತರವ್ವ

ಅದೇ ಹೋ | ಹಿರೇಚವುಟಿ ಗ್ರಾಮದ ಎರೆಯಲ್ಲಿ ಎಮನೂರು ಪಗಮೇಶ್ವರದೇವಾಲಯದ ಬಳಿಯಣ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6"×4'-0"

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಶ್ರೀಗಿರಿ ಶಂರವೀಂ
- ² ದು ಸಲರಾತ್ಯ ವಿಚ್ಛಿಬಿಭೂಮರುತ್ಸಮುದ್ಭೋಗನುತಾಪ್ತಮೂರ್ತಿ ಭುವನಸ್ಥಿತಿಕಾರಣೀಶ್ವರ
- ³ ಜಯಶಿಂಗ ನೃಪಂಗೆ ತಾಂ ಮನಣಿಸಿಟ್ಟಿಗೆ ಮಾನ್ಯದಯಾಪರಂಗೆ ಹೃದ್ರಾಗದ ನೇನಜುನೆಲನುವುಳ್ಳಿನಮೀಗೆ
- ⁴ ಮನೋರಥಂಗಳ || ಮಂಗಳಮಂ ಮಾಡುಗೆ ಜಯಸಿಂಗನೃಪಂಗೆ ನೆಗದ್ದೆಮೈಯನೂರಾದೇವಂ ಗುಣನಿಧಿಕಾ ಮಗಾ
- ⁵ ಪುಡಂಗಿಂತೀ ನೆಲನುಯಿನವುಳ್ಳನೆವರಂ || ಸ್ತಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಕಳಚುರ್ಯುಕುಳಮಹಾ ಭೂಪ
- ⁶ ಣ ಭುಜಬಳ ಚಕ್ರವರ್ತಿ ಮಹಾರಾಜಾಧಿರಾಜನೆನಿಸಿ | ಪರಭೂಪಾಳಕರಂ ಪಳಂಚರೆದುರೋರ್ವಿಕ್ರಾಂತದಿಂ ತ್ಯಾಗದಿಂ
- ⁷ ನೆರದಕ್ಷಿಪ್ರಕರಕ್ಕೆಮಾಡಿ ಮುದಮಂ ಕಾರುಣ್ಯದಿಂ ಕಾದು ತತ್ಪರಣಾಯಾತರನಾತ್ಯ ಸತ್ಯಗುಣದಿಂ ಮರಾ್ಯದೆಯಂ
- ⁸ ದಾಳ್ಯನಾದರದಿಂ ಕುಂತಳಚಕ್ರವರ್ತಿ ವಿಜಯಾದಿತ್ಯಂ ಮಹೀಚಕ್ರಮಂ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ನೆಗೆಳ ಜಯಂ ಪೊಗಳೆ ಜ[ಗಂ]
- ⁹ ಮಿಗೆ ತನ್ನಳವಳಿಯ ಬೊಮ್ಮಯ್ಯಂ ಪಾಳಿಸುವಂ ನೆಗದ್ದೀ ಬನವನನಾಡಂದಿಗಿಭಂಬರ ವೈಯ್ತಿ ಕೀರ್ತಿ ಲತೆಯುಂ ಶ್ರೀಯುಂ |
- ¹⁰ ನತನ್ಯವಾಳರು ಬೇಡೆ ಪಣಂಚೆರೆದತ್ಯಮನತ್ಮಿಗಿತ್ತು ಸಾಮದಿನಶ್ಯಾನೆ ದಾಜಿರಾಜಮಹಿಮಂ ಪ್ರತಿಪಾಳಿಸುವಂ ನಿರಂತ
- ¹¹ ಬನವನ ನಾಡನಾಡಮೆಕದಂಬರ ಸಂತತಿ ಸೋವಿದೇವ ನತ್ಯನುಪಮ ವಿಕ್ರಮನೆಗೆಳ ತಂನ ಸಮುಂನತಕೀರ್ತಿ ಧಾತ್ರಿಯೊಳು ||
- ¹² ಬನವನ ಬೇತದೊಳು ನೆಗದ್ದೆನಾಗರ ಬಂಡದೊಳ್ಳಾರಮಾಡುದಾ ಜನಪದದೊಳು ವಿರಾಜಿಸುವ ಕೆಯ್ತೊಲದಿಂವನದಿಂ ತುಟಾಕದಿಂ
- ¹³ ನರುಹಪಂಡದಿಂ ಬಳಸಿನಾಡಮನಂಗೊಳಿ ಪೆಮ್ಮ ನೂರಿಳಾಜನಜನಿತಾನುರಾಗ ವಿಭವೋದಯಮುಕ್ತತನ್ಮೈ ಸಂಪದ
- ¹⁴ ಪರಹಿತ ಚರಿತಂ ಸತ್ಯಾಧರಣಂ ಧನದ ಚಾರುದತ್ತಸಮಾನಂ ನಿರವದ್ಯವೇಂಬಣ್ಣಧರಮಾಣಕೇಶಿಸಿಟ್ಟಿಯ
- ¹⁵ ಜಗದೊಳು || ಜಳನಿಧಿಯೊಳು ಹಿಮಧಾಮಂಕುಳಗಿರಿಯೊಳು ಸಿಂಹವೊಗೆವವೊರೊಗೆದಂ ನಿಮ್ಮಳಕೀರ್ತಿ ಕೇಶಿ
- ¹⁶ ಸಿಟ್ಟಿಗೆ ಲಲಿತಾಕೃತಿಯಮ್ಮ ನೂರಕಾಮಗವುಣ್ಣಂ | ಧರ್ಮದಕಣ ಸತ್ಯದನಿಧಿ ಪೆಮ್ಮೆಯನೆರೆ ಭೋಗದಾಗರಂ ವಿಜಯ
- ¹⁷ ವಮ್ಮಂ ಕಾಮಗಾವುಂಡಂ ನಿಮ್ಮಳತರಕೀರ್ತಿವಿಕ್ರಮಾಳಂಕಾರಂ | ಶರಣಾತ್ಮಿಬ್ರಹ್ಮರಕ್ಷಣಕ್ಕೆ ವಿನಯಕ್ಕಾಪ್ತಿಂಗೆ ಕೂಪ್ತಿಂಗೆ

¹⁸ ದೇವದ್ವಿಜರಾಜಪೂಜೆಗನಕ್ಕನ್ನೋಲಕ್ಕೆ ಕೂಟಕ್ಕೆ ದುರ್ಧರವೀತಾಪಜಯಕ್ಕೆ ಪೋಲಪೋಡೆ.....

¹⁹ತದನನ್ನರಮಾ ಮಹಾಪುರುಷಂ ಕಾಮಗಾಪುಂಡಂ ಶ್ರೀರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕಂ ನಿತ್ಯಪೂಜೆಗಂ ನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂ

²⁰ ಶ್ರೀಮಠಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿ ಜಗದೇಕಮಲ್ಲದೇವ ವರ್ಷದ ಸಾಸಿರದವೃತ್ತನೆಯ ಪ್ರಥಮ ಸಂವತ್ಸರದ ಪೌಷ್ಯಮಾಸದ ಮಾವಾಸಲು

²¹ ತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವ್ಯತಿಪಾತ ಸೋಮವಾರದಂದು ಬಲಕೆಜೆಯ ಮೊದಲೇರಿಯ ಕೆಳಗೆ ಸಾಯರಮರದ

²² ಅಡಕೆಯಕ್ಕೋಟದ ಸಹಿತ ನೆಲನಂ ಧಾರಾಪೂರ್ವಕದಿನಿತ್ಯನುದಾರಕೆಯಿಂ

ಮಂಗಳಮಹಾಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

80

ಅದೇ ಎಮನೂರು ಪರಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—9"

¹ ಓಂ ನಮಃ ಶಿವಾಯ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕಳಚುರ್ಯು

² ದುಜ ಬಳ ಚಕ್ರವರ್ತಿ ರಾಯ ಮುರಾರಿ ಸೋ

³ ವಿದೇವ ವರ್ಷದ ೧೧ನೆಯ ವೈಯಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ಅದಿವಾರದಂದು ಗಿಣ್ಣುಗುಂಡಿಯ

⁴ ಅಶ್ವಿಜ ಬಹುಳ ೧೩ ಅದಿವಾರ ದಂದು

⁵ ಎಂಣಿಗೇರಿಯ ಹರುವ ಬವ್ವಿ

⁶ ಸೆಟ್ಟಿಯ ಮಗಂ ಸೋವಿಸೆಟ್ಟಿ ಯಾವೂರ

⁷ ತುಜು ಹುಯಿಲೊಳು ಕಾದಿಪಲರಂ ಕೊಂದು

⁸ ಸತ್ತು ಸುರಗಣಿಕೆಯರೊಳೊಡಿದಂ ಆತ

⁹ ನ ತಮ್ಮಂ.....ಕಲ್ಲ ನಿಲಿಸಿದಂ ಮಂಗಳಮಹಾಶ್ರೀ

81

ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿ ವೀರಗಲ್ಲು.

¹ ಓಂ ನಮಃ ಶಿವಾಯ ಸಾಹು ಚರಾಭ್ಯಾಂ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ! ತೈರೋ

² ಕೃ ನಗರಾ ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಶ್ರೀಮತ್ಕಳಚುರ್ಯು ನಿಜಭುಜಬಳ ತ್ರಿಧುವನ ಮಲ್ಲ

³ ದೇವವರ್ಷದ ೧೧ನೆಯ ವೈಯಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ಅದಿವಾರದಂದು ಗಿಣ್ಣುಗುಂಡಿಯ

⁴ ಕೋಟಿಯಂ ಗುತ್ತಿಮಂಡಳಿಕ ಬಮ್ಮರಸನುಂ ವೀರರಸನುಂ ಮುಕ್ತಿಕಾದಿಲ್ಲ ಹೊಯ್ವಣ ಮಂಡ

⁵ ಲಕ ಬಲ್ಲಂಗಿ ಹೋಗದಿರಲು ಪಾಯದಿಂ ಹೊಜಿವಣ್ಣಿಸಿದ ಸಮಯದೊಳು | ಶಂಭವೇ ನಮಃ

⁶ ಪರಕಿತ ಚರಿತಂ ಚಲತ ಪರೋಪಕಾರಾರ್ಥ ಮೀಶ್ವರ ಪದಾಂಬುರುಹೈಕ ಧ್ಯಂಗನೇನ

⁷ ರಾದ್ಯೋರೆಯಾದಕ್ಕೇತ ಮಲ್ಲಸೆಟ್ಟಿಯ ಗುಣದೊಳ್ | ಚಂಪಕ | ಕರಿಪುಟಿಯನ್ನುರಂಗಚಯಮಂ

⁸ ನರನದ್ಭಟಕೋಟ ಯೂಥಮಂ ಸುರಪತಿ ಹವ್ಯವಾಹನ ಕುದೇರ ನರವಾಹನವೆನ್ನು ವೈರಿಸಂಗರ ನೆ

⁹ ವದಿಂದ ದೇವಚಯಮಂ ಕರೆ ದೀವನೆನಕ್ಕೆ ಬಣ್ಣ

¹⁰ ಸಲ್ಪರಿಣತ ವಿದ್ವನಾವನವನೀತಳದೊಳ್ ಕೇತ ಮಲ್ಲಸೆಟ್ಟಿಯ.....

82

ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಸೋಮಣ್ಣನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ

(2 ಹಲಗೆ ಉಂಗರವಿಲ್ಲ.)

1 ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

¹ ನಿರ್ವಿಘ್ನಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ

² ಚಂದ್ರಚಾಮರಚಾರವೇ ತೈರೋಕ್ಕನಗರಾರಂಭ

³ ಮೂಲಸ್ತಂಭಾಯ ಶಂಬವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ

⁴ ಧ್ಯದಯಾ ನೃಪ ಶಾಲವಾಹನಶಕ ಪರು

⁵ ಪ ೧೬೯೦ನೆಯ ಪ್ರವರ್ತಮಾನ ಸರವ

⁶ ಧಾರಿನಾಮ ಸಂ|| ರದ ಮಾಗಶು|| ೭ ಯ

⁷ ಲು ಶ್ರೀಮತುರು|| ನಂದಿನಾಥ ಪುರದ

⁸ ಗೌಡರು ಬಸವಲಿಂಗಪ್ಪನವರು ಚಲು

⁹ ಟಿ ಗ್ರಾಮದಲು ಯುಹ ಹೊವಕ್ಕಲು

¹⁰ ಸೋಮಪ್ಪನವರಾ ಅಧಿದೇವತೆ ಯಾದ

¹¹ ಪರನಿವಮೂರ್ತಿ ಸದ್ವರ್ತಸ್ವರೂಪ

¹² ನಾದ ಶ್ರೀಕೊಟ್ಟೂರ ಬಸವೇಶ್ವರನ ಗ

¹³ ದಿಗೆ ದೀಪಾರಾಧನೆ ಬಗ್ಗೆ ಬರ್ದಿಕೊಟ್ಟ

¹⁴ ಧೂದಾನ ಪಟ್ಟಿಕ್ರಮ ವೆಂತೆಂದರೆ ನಂ

¹⁵ ಮ ಗೌಡುಂಮ್ಮಿ ಸ್ವಾಸ್ತಿ ಧೂಮಿಯಲ್ಲು

¹⁶ ಗಂಡರಗಾನಿ ಗದೆ ಬ| ೧ ದರವಳಗೆ ಯ

¹⁷ ಮ್ಮಾನದ ಗದೆ ಯದಕ್ಕೆ ಸಲುವ ಮನೆ ದ

¹⁸ ಳ ಹಿತ್ತಲು ತಿಪ್ಪೆಗುಂಡೆ ಹಕ್ಕಲು ಸಹ

¹⁹ ವಾಗಿ ಸಿರಾಸ್ತಾಪನೆ ಮಾಡಿಸಿಕೊಟ್ಟು ಯಥೇವ

²⁰ ಯ ಧೂಮಿಯಲು ಯದಂಥ ನಿಧಿನಕ್ಷೇ

²¹ ಪ ಯೇನುಂಟಾದ್ದಂನ್ನು ಅನುಧವಿಸಿಕೊಂಡು

²² ಬಾಹದಂದು ನಂಮ್ಮ ಪುತ್ರ ಮಿತ್ರ ಪ್ಪಾತಿ

²³ ಬಾಂಧವರು ಯವಾದಿಗುರು ಸಹೋದರ

²⁴ ರು ಮುಂತಾದವರ ಅನುಮತಿಯಂ

²⁵ ದ ಬರಿಸಿಕೊಟ್ಟ ಧೂದಾನ ಪಟ ಸಿಮಗೆ

²⁶ ಜಲಸ್ಥಾಪನೆ ಮಾಡಿ ಇದೇವ ನಿಮ್ಮ ಸಂ

²⁷ ತಾನವಾರಂಪರೈಯಾಗಿ ಆ ಚಂದ್ರಾ

²⁸ ಕ್ಕ ಸ್ವಾಯಿಗಳಾಗಿ ಅನುಧವಿ

²⁹ ಸಿ ಕೊಂಡು ಬಹದಂ

³⁰ ದು ಬರ್ದಿ

(ಇದೇ ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿ ಬೇರೆ ಶಾಸನ ಬರೆದಿರುತ್ತದೆ.)

(2ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.)

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|-------------------------------------|-------------------------------|
| 1 ಕೊಟ್ಟೊಡವಾನ ಪಟಿಯದಕ್ಕೆ ಯವ | 42 ಯದಕ್ಕೆ ಸಾಕ್ಷಿ |
| 2 ರುಶದಾರಧ್ಯಾ ಅರರ ಅಳವಿಲು ಗು ೨ | 43 ತೋರಿ ಕೆಂಚಣ್ಣನಸಾಕ್ಷಿ |
| 3 ವಿರೋಧಿ ಸಂ ರಕ್ಕೆರ್ ಗ ಯ ಪ್ರಮಾಣದ | 44 ಮೊಣಸಿನ ಹಾಳ ನಿಂಗಯನಸಾಕ್ಷಿ |
| 4 ಲು ಚಡ ಅಳತಿಲ ಅರುವರುಷ ದೊಡ | 45 ಬೈರನಹಳ್ಳಿ ಗಿರಿಯಪ್ಪನ ಸಾಕ್ಷಿ |
| 5 ಅಂತು ಅಳತಿ ತುಂಬಿದ ಮೈಚೆರು \| ರ | 46 ಕಂವಾರ ವೀರಣ್ಣನ ಸಾಕ್ಷಿ |
| 6 ವಿಗೆ ಗ \|\| ಮೂರು ಹೊನ್ನ ತೆತ್ತ ಕೊಂಡು | 47 ಯಂಕಿವರ ಸನ್ಮ ತಂದಿದ ಬರದಾ |
| 7 ಬರುವುದು ಯೆಂದು ಬರಸಿಕೊಟ್ಟ ಧೂ | 48 ತ ಶಾನಬೋಗರ ಮುತ್ತಲಿಕ್ಕ ನ |
| 8 ದಾನ ಪಟಿ ನಿ ಶ್ಲೋಕ ಸ್ವದತ್ತಾದ್ವಿ | 49 ರ ಸಪ್ಪನ ಸ್ವದತ್ತೊರ ಬರಹ |
| 9 ಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುವಾಲ | 50 ಬಸವಲಿಂಗಯ ದೇವರ ಸ್ವಹಸ್ತ ದಿ |
| 10 ನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ | 51 ಂದಾ ಬರಕೊಟ್ಟ ಧೂದಾನವಹಿತ |
| 11 ದತ್ತಂ ನಿಸ್ಸಲಂ ಧವೇತ್ತು | |

83

ಅದೇ ಹಿರೇ ಚವುಟಿ ಸೋಮಣ್ಣನಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನದ ೧ನೆಯ ಪತ್ರದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವ ಮತ್ತೊಂದು ಶಾಸನ.

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|-------------------------------------|---------------------------------------|
| 1 ರಾ ಕೊಟ್ಟು ಬಸವೇಸ್ವರ ದೇವರಿಗೆ | 20 ಮುಂದೆ ಅಳವಿ ತುಂಬಿದ ಹಿಡೆಮುಂದೆ |
| 2 ದೀವಾರಾಧನೆಗೆ ಕೊಟ್ಟು ಯ ದೇವರ | 21 ಜೋಡಿ ಗ ೨ ಪುಟ್ಟಗಂ ೨ ೦ ೦ |
| 3 ಪುತ್ರ ಸಂತಾನರಾದ ಚಿ ಸೋಮಪನ ವ | 22 ತು ಗಂ ೦ |
| 4 ರಿಗೆ ಕೈಯಲ್ಲು ಸರ್ಪಧಾರಿ ನಾಮ | (೨ನೆಯ ಪತ್ರದ ಹಿಂಭಾಗ) |
| 5 ಸಂ \|\| ರದ ಮಾಗ ಬಂಕಿ ಗುರುವಾರ | 23 ಅಕ್ಕರದಲ್ಲಿ ಮೂರು ಹೊನ್ನನುಯಿ |
| 6 ದಲ್ಲು ರಾ \| ನಾಡಿಗರು ಕಾಳಪನ ವ | 24 ಪ್ರಮಾಣದಲ್ಲಿ ಮುಂದೆ ಯಾವುದು |
| 7 ರು ರಾ \| ದೇಶಾಯುಧಪ್ಪಪನ ವ | 25 ಯೇನಯಲ್ಲ ಪೆಂದು ಯ ಪ್ರಮಾಣ |
| 8 ರು ಪುರದ ಗೌಡರು ಬಸವಲಂ | 26 ಮುಂದೆ ತೆತ್ತ ಕೊಂಡು ಸುಬದಲ್ಲ ಬದ |
| 9 ಗಯ್ಯನವರು ನಾ ಉನಂಮ ಉಂ | 27 ಕಮಾಡಿಕೊಂಡು ಯಹೊದಂದು |
| 10 ಬಳಿ ಧೂಮಿಪೋಳಿಗೆ ಗಂದ ಕೊನಿ | 28 ಬರಕೊಟ್ಟ ಕಲ್ಲ ಕಗದಲು ಯದಕೆ |
| 11 ಹೊಲ ಹಕ್ಕಲ್ಲು ಮನಿಗೆ ಸಹ ನಾ ಉ | 29 ಸಾಕ್ಷಿ ತೋರಿ ಕೆಂಚಣ್ಣನ ಸಾಕ್ಷಿ ಚಿತ್ತನ |
| 12 ಯಲ್ಲವರು ಕುಶಲದಿಂದಸ್ತರಸ್ತಾ | 30 ಹಳಗಿ ಗಿರಿಯಂಜನ ಸಾ |
| 13 ಮಾಡಿ ಕಲ್ಲನಡಿಸಿ ಕೊಟ್ಟಿಧೇವ ಮೇ | 31 ಕ್ಕೆ ನಿ ಮೊಣಸಿನಹಾಳ ನಿಂಗ |
| 14 ರಾಗಿ ಯಾ ಧೂಮಿಗೆ ಜೋಡಿ ಗಂ \|\| ೨ \|\| ೦ | 32 ಣನ ಸಾಕ್ಷಿ ನಿ ಕಮ್ಮರ ವೀರಂಜ |
| 15 ಪ್ರಮಾಣದಲ್ಲಿ ಉರಂತತಕ್ಕೆ ಅಳ | 33 ನ ಸಾಕ್ಷಿ ನಿ ಯಂಕಿವರ ಸನ್ಮ |
| 16 ವಿ ೬ ಪ್ರಮಾಣದಲ್ಲಿ ಮಾಡಿದಲ್ಲು ಯ ಹೊ | 34 ತಂದಿದ ಬರದಾತ ಸೊನ್ನ ಕಲ್ಲ |
| 17 ಲಕ್ಕೆ ಅಳವಿತುಂಬ ತನಕ ಗಂ \|\| ೨ \|\| ೦ | 35 ವರಸಿವಯನ ಸುಹಸ್ತ ಬರ |
| 18 ಪ್ರಮಾಣದಲ್ಲಿ ಮುಂದೆ ಪಟ್ಟಿ ಪಳಿಗೆಯೇ | 36 ಹಲು ಬಸವಲಿಂಗದೇವರು ವ |
| 19 ನು ಯಲ್ಲವೆಂದು ಬರಕೊಟ್ಟು ಬಲ್ಲಗಿ | 37 ಹಿತ್ತ \|\| |

84

ಅದೇ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಬಲಭಾಗ ಹಿತ್ತಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'—6"×1'—6"

- | | |
|-----------------------|----------------------|
| 1 ಕರಸಂವತ್ಸರ ಜ್ಯೇಷ್ಠ ಬ | 4 ದೇಸಿಗಾವುಂಡನ ಅಳು ಯು |
| 2 ಹುಂ ಅದಿವಾರದಲ್ಲೂ ಕಂ | 5 ದೈದಲು ಶಿವರೋಕಕೆ ಸಂದ |
| 3 ದಳಯ ಹೊಂಗಗೌಡನಾಜಿಡಿ | 6 ವೀರ ಬಾಂಧವ |

85

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ತೋಟದಲ್ಲಿ ಮದಾರ್‌ಸಾಬರ ಮನೆಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×1'—3"

- | | |
|-----------------------------|-------------------------------------|
| 1 ಶ್ರೀ ಶಿವಯನಮ ನಮಸತುಂ | 5 ಧಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯದಯ ಸಲವಾ |
| 2 ಗೆ ಹಿರ ಚುಂಬಿ ಚಂದ್ರಚಾಮರ | 6 ಹನ ಶಬಿ ವರುಷ ೧೬೪೬ ನೆ ಕ್ರೋಧಿ |
| 3 ಚಾರವೇತ್ರಯಿರೋಕ್ಕ ನಗರಾ ರಂಭಾ | 7 ಶ್ರಾವಣ ಬಹುಳ ಪಂಚಮಿ ಸೋಮ .. |
| 4 ಮೂಲಸ್ತಂಭಾ ಯ ಸ್ವಯಂಧುವೇ ಶು | 8 ದಂದುಗುತ್ತಳದ ಮಾಣಿಕಕಾಳಗ |

- ⁹ ಉಡರಾ ಲಿಂಗಪ ಗೌಡರು ಸಮರ್ಪಿ
¹⁰ ಸಿದ ಉಂಬಳಿಂ || ≡ ಹೊಲನು ಮ
¹¹ ದವಗಲುಡರು ಉಳಿಗದ ನಮ

- ¹² ಕೆಂಡವಗೆ ದಯ
¹³ ವಾಲಿಸಿದ್ರು.....

ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಸೋಮಣ್ಣನ ಹಿತ್ತಲಿನಲ್ಲಿ ಹುಣಸೇಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×2'—6"

- ¹ ನಮೋವೀತರಾಗಾಯ | ಶ್ರೀಮತ್ತರಮ ಗಂಭೀರ ಸ್ಯಾದ್ಯಾದಾ ಮೋಘರಾಂ
² ಧನಂಜೀಯಾತ್ಮೈರೋಕ್ಕನಾಫಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಸಾಗರ ವಾರಿವೇಷ್ಟಿತ ಸಮಸ್ತ
³ ಧರಾರಮಣೋಪನಸ್ತನಾಭೋಗವಿದಂಬಿನಂ ವಿದಿತ ವಿಸ್ತೃತ ಸಾರತರಾ ಗ್ರಹಾರದಿಂ
⁴ ನಾಗರಬಂಡ ಪತ್ರ ಪರಿವೇಷ್ಯನದಿಂ ಜನನೇತ್ರ ಪುತ್ರಿಕಾ ರಾಗ ಮನಿತ್ತು ಮಾಣ್ಣು ದೇವನಸ್ತ
⁵ ಬದಂಬನವಾಸಮಂಡಳಂ | ನಾಗರಬಂಡಂ ಬನವಾಸೆ ಗಾಗಿಕ್ಕುಂ ಭೂಷಣಂ ಬೊಲು
⁶ ಗಿರೆ ಬಾಗಿಮೆಜುಗುಂ ನಾಗಲತಾ ಪೂಜವನದಿ ನೆನೆವ ತವೆಸೊಂ
⁷ ನಾಗರ ಬಂಡ ಸಾಗರಮಾಗೆ ತೋರ್ಪು
⁸ ಸುಬಕಿಂಬಾಗಿ ಗೆಮೆಜುಪುದಿ ನಮಜನಾ ಸೇಣೆಸೆಟ್ಟ
⁹ ಬನದಿಯ ಮಾಡಿಸಿದರು ಯಂತಣ್ಣ ತಮ್ಮಂದಿರಿಬ್ಬರು ಶಾಂತಿ ಜಿನೇಸ್ತರ
¹⁰ ಬನದಿಯಂ ಮಾಡಿಸಿ ಸಂತೋಷದಿಂ ಸಂತಸದಿಂ ಪಡೆದದ್ದರಾ ಚಂದ್ರ ಗುಣವಾರ್ಧಿಯ
ಪಡೆದು ಬಾಳುತ್ತಿರೆ ಪಲಕಾಲಂ ಪುರುಷನಿಧಿನಾಗ
¹¹ ಸೆಟ್ಟ ತಂನಯ ಪಂಪಿಂದೆಸೆವಳ್ಳರಸಿ ಯಕ್ಕನು ಮತಮತಂ ಪಡೆದು ಸುಬದಿಂ ಬಾಳ್ದು | ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾ
ಮಂಡರೇಶ್ವರ ಅರಿಯಾ
¹² ವಿಭಾಡ ಆಗಲಿ ಭಾಷೆಗೆ ತಪ್ಪವರಾಯರ ಗಂಡತುಸ್ತಮು
¹³ ದ್ರಾಧಿ ಪತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾಯರು ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿ ವಿ
¹⁴ ರೋಧಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ತದಿಗೆ ವರದೇವರ ನಿ
¹⁵ ಚಂದ್ರ ಗುಡ್ಡಿಗಳು ಮಪ್ಪ ಶಾಂತಿನಾ
¹⁶ ಥದೇವರ ಅಮೃತ ಪಡಿ ನಂದಾದೀಪ
¹⁷ ಕೆಜಿಯ ಕೆಳಗೆ ಗದ್ದೆ ಬ—ಳ ಈ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಲಿಸು
¹⁸
¹⁹ ವಾರಣಾಸಿ ಕುರು ಕ್ಷೇತ್ರ
²⁰ ಕವಿರಯ
²¹ ಪಾತಕನಕ್ಕು ಶ್ರೀ ಶಾಂತಿನಾಥ.....

ಅದೇ ಗ್ರಾಮದ ಹಳೇವೊರು ನಿವೇಶನದಲ್ಲಿ ದ್ಯಾಮವ್ವನ ಗುಡಿ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" . 2'—9"

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ತಾಮರಡಾರವೇ ತ್ರೈಲೋಕ್ಯ
² ನಗರಾ ರಂಭಾ ಮೂಲಸ್ತಂಭಾಯ ಶ್ವಯಂಭುವೇ [ಶಂಭವೇ] ಸ್ವಸ್ತಿ ಶ್ರೀ
³ ಸಾಲವಾಹನ ಶಕ ವರುಷ ೧೬೩೧ನೆಯ ದುರ್ಮುಖ ಸಂ
⁴ ವತ್ಸರ ಅಸ್ವೀಜ ಸು ೧ ಲ್ಲು ಶ್ರೀಮತು ದೇಸಾಯಗುತ್ತಳ
⁵ ದಹನುಮಂತ ಗೌಡರು ಸುಬದಿಂದ ರಾಜ್ಯವ
⁶ ನಾಳುತ್ತಿರಲು ೧೬೨೬ನೆಯ ತಾರಣ ಸಂ|| ಚೈತ್ರ ಬ
⁷ ಜ ಲು ಬರಿಸಿದ ನಿರೂಪ | ಹುರಳಿ ಪಟ್ಟಣದ ನೀಮೆವ
⁸ ಳಗಣ ಹಿರಿಯ ಚಪ್ಪಟಿಯ ಚೆನ್ನ ಬಸವ ಗೌಡರ ಮಗ
⁹ ವೀರಪ ಗೌಡರಿಗೆ ಕುದುರೆ ದಾಣಿಕೆರುವ ಧೂಮಿವಳಿಗೆ ವಾಲಿಸಿ ಕೊಂಡದ್ದು ಗ ೩
¹⁰ ವರಹ ಯದಕ್ಕೆ ಸ್ತುತ ಮೇಲಣ ಹೊಲ || ೦೨
.....

ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಹನುಮಂತ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಮಾಸ್ತಿರ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'—0"×1'—3"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾ ಮಂಡರೇ
² ಸ್ವರ ರಾಜಾಧಿ ರಾಜ ರಾಜ ಪರಮೇ
³ ಸ್ವರ ಹರಿಹರ ರಾಯನ ರಾಜ್ಯೋದಯ
⁴ ದ ಶಕ ೧೬೨೧ನೆಯ ಕ್ಷಯ ಸಂವ

- ೧ ತ್ವರದ ವೈಸಾಕ ಸು ಉ ಸೋ ಶ್ರೀಮತು
 ೨ ಶ್ರೀವದ್ವೈವಹಾರಿಬಮ್ಮಿ ಸೆಟ್ಟಿಯ ಮ
 ೩ ಗ ಪೋಚಿ ದೇವನು ಕೇತಮಲ್ಲ
 ೪ ಕುಂತರ ದೇಶದ ಗುಡಿ ನಾಡ ತವುಟಿ
 ೫ ಯ ಮೇಲೆ ಬಂದು ಹೆಂಡಿರುಡೆ
 ೬ ವಾಗಕಾದಿಸಕ್ಕೂಡೆ ಆತನ ಸತಿ
 ವಿಜಯ

- ೧೧ಮಹಾಸತಿಯಾದಳು
 ೧೨ ಶ್ರೀಮತು ಬಮ್ಮಿ ಗೌಡನ ಮಗ
 ೧೩ ಮಾದ ಗ ಉಡಮಾಡಿಸಿದ
 ೧೪ ಮದವಳಿಗೆ ಕಲು ನೆಡಿಸಿದ ಮಂಗಳ
 ೧೫ ಮಹಾಶ್ರೀ ಶ್ರೀ

89

ಅದೇ ಚಿಕ್ಕಚವುಟಿ ಗ್ರಾಮಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಗೌಡರಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—6"×1'—3"

- ೧ ವಿರೋಧಿಕ್ಕತು ಸಂ ವೈಶಾ
 ೨ ಕ ಬ ೧ ಶ್ರೀಮತು ಚಿ ಚವು
 ೩ ಚಿಗ ಉಡ ಬಸವಗೆ ದೇಶಾಯ
 ೪ ಗುತ್ತಲ ಚವಗುಡರು ಬರಿಸಿ
 ೫ ಕುಹಿಸಿದ ವಿನಯಾರ್ಥ ಅದಾಗಿ ಚ
 ೬ ವುಟಿ ಕೊಂಬಲ್ಲಿಗೆ ದಳವಾಗಿದಾಗ
 ೭ ನೀನು ನಮ್ಮ ಮಕ್ಕಳ ಮರಿಯಾಗಿ ಕಾ

- ೮ ದು ಕಟಕೊಂಡಿದ್ದ ಕಾರಣ ನಿನ್ನ
 ೯ ಮೇಲಣ ದಯದಿಂದ ಚಿಕ್ಕಚವುಟಿ
 ೧೦ ಸತ್ತಿಗೆಮಾನ್ಯಾ ಅಯಿದು ವರಹಾ
 ೧೧ ನ ಹೊಲನ ಪಾಲಿಸಿ ಕೊಟ್ಟವಾಗಿ
 ೧೨ ನೀನು ನಿನ್ನ ಮಕ್ಕಳ ಮಕ್ಕಳಪಾರಂ
 ೧೩ ಪರಿ ಯಾ ಅನುಭವಿಸಿಕೊಂಡು ಬರು
 ೧೪ ವುದು ಶ್ರೀ ಶ್ರೀ ||

90

ಅದೇಹೋಬಳ ಎಣ್ಣೆಕೊಪ್ಪಗ್ರಾಮದ ಸರಾಸಿ ವೋಣೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—9"×1'—9"

- ೧ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮು
 ೨ ರ ಚಾರವೇ ತೈರೋಕ್ಕ ನಗರಾರಂಭ ಮೂ
 ೩ ಲಸ್ತಂಧಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯ
 ೪ ದಯ ನ್ನವಶಾಲ್ಪವಾಹನ ಶಬ ವ
 ೫ ರುಶ ೧೭೨೦ನೆಯ ಪಾರ್ಥಿ
 ೬ ವ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ಕ್ಲಿ
 ೭ ಶ್ರೀಮತು ದೇಸಾಯ ಗುತ್ತಲದ
 ೮ ಹನುಮಂತ ಗೌಡರು ನುಬದಿಂದ

- ೯ ರಾಜ್ಯವನಾಳುತ್ತಿರಲು ತಾರಣಸಂವತ್ಸರ
 ೧೦ ದ ಭಕ್ತ ಬ ಕ ಳ್ಲು ನಿರೂಪ ಹುರುಳಿ ಪೊ
 ೧೧ ಟ್ವದ ಸೀಮೆ ಪೊಳಗಣ ಕೊಪದ ಮರಿ ಬಸವಗೌಡ
 ೧೨ ರಿಗೆ ಕುದುರೆ ದಾಣೆಬಗೆ ತೆರುವ ಧೂಮಿವಳ
 ೧೩ ಗೆ ಪಾಲಿಸಿಕೊಂಡು ಗ ೩ ಮೂರುವರ
 ೧೪ ಹಯದಕ್ಕೆ ಸ್ಥಳ ಕಲ್ಲುಮುಟ್ಟು ಹೊಲ ಬೀಟಿ
 ೧೫ ಪರಿ ಬ || ೨ ||

91

ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಕಾರ್ಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

- ೧ ಸ್ವಸ್ತಿಶ್ರೀ ಸುಕ್ಕ ಸಂವತ್ಸರದ
 ೨ ಮಾರ್ಗಶಿರ ಸುದ್ದ ೧೩ ಉ ಸಾಮನ್ಯ
 ೩ ಧಿಪತಿ ಬಮ್ಮಯ ನಾಯಕರು ಪರಿಸೆ
 ೪ ಯಮೇಲೆ ಬಂದಾಗ ದೇವಯನ ಮಗ

- ೫ ಹರಗಾವುಣ್ಣ ಪಲರ ನಿಜುದು.....
 ೬ ಸುರಸತಿಯ.....
 ೭ಕುಯಿದರು.....
 ೮ಯನು.....

92

ಅದೇ ಮಲ್ಲಕಾರ್ಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—6"×1'—2"

- ೧ ಸ್ವಸ್ತಿ ಶ್ರೀ ಸಿದ್ಧೇಶ್ವರ ದೇವರ ಕೆಯ್ಗೆ ಅನ್ಯಾ
 ೨ ಯವಂ ಬಿಸ್ತಿಸಿದಂಗೆ ಗಂಗೆಯಲು
 ೩ ಸಾಯರ ಕವಿರೆಯು ಮಂಟಾ

- ೪ ಹೃಣರುಮಂ ಕೊನ್ನ ಪಂಚಮಹಾ
 ೫ ಪಾಪದ ರೋಕಕ್ಕೆ.....
 ೬ಹೋಹರು.....

93

ಅದೇಹೋ|| ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಹುಣಸೇಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6"×2'—6"

- ೧ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾ ದ್ವಾದಾಮೋಪರಾಂಧನಂ
 ಜೀಯಾತ್ಮೈರೋಕ್ಕ ನಾಥಸ್ವ ಶಾಸನಂ ಜಿ.....

- 1 ಶ್ರೀಮತಿ ಮೂಲಸಂಘ ಸಂಭೋದ್ಯವೇ
 ಶುಭೇದೇಶೇ ಗಣೇ
 2 ಸ್ಯಾದ್ವಾದಾರಿ ನಗಾಶನಿ ಕೈವಲ್ಯ
 ಜನ್ಮಾ ಮನಃ
 4 ಧಯುಚಂದ್ರ ಕರುಣಾ
 ಕಲಯುಗೇ
 5 ಬುಧಪ ಶೋಧತೇ

 6 ಜಿನಪದ ಸೇವೆಯೊಳುಚಿತ ದಾನದೊಳು
 7 ಜಿನೇಸ್ವರನಾಮ ಮನದೊಳ
 ಬುಧಪಂ
 8 ಪ್ರಥಮ ಸಂವತ್ಸರ
 ದೇವಾಲ
 9 ಮಾದಿಸಿ ಹಾರದಾನಕ್ಕಂ
 (ನವೆದಿದೆ) (ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

94

ಅದೇ ಆನೆವಟ್ಟು ಹೋ! ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ
 ಧನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

- | | |
|--------------------------------|--|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವೀರಬಲ್ಲಾಳದೇವ | 4 ಮತ್ತು ಬೇಡರ ಗವುಡ
5 ಬೀರಮಗ ಉಡಿ ಮಹಾಸಖಯಾ
6 ದಳು ಮಂಗಳ ಶ್ರೀ ಶ್ರೀ |
| 2 ವರ್ಷದ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಚೈ | |
| 3 ತ್ರ ಸುಂ ಧಿಪವಾರದಂದು ಶ್ರೀ | |

95

ಅದೇ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ
 ಧನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

- | |
|--------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶುಕ್ಲ ಸಂವತ್ಸರದಂದು ಸೇನಕುಳಿಕ |
| 2 ನಾಳ್ವಾಳು ಯೇಡಗವುಂಡ |
| 3 ಕಳ್ಳರು ಕೊಂಬಾಗೆ ಕಳ್ಳರ ನಿಜುದು |
| 4 ಸ್ವರ್ಗಕೆ ಸಂದ ಆತನ ಮದವಳಿಗೆ |

96

ಅದೇ ಹೋ! ಕುಣಿಕೆಪ್ಪರ ಕಾನಿನಲ್ಲ ಪಾಳುಧಾವಿಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-9"×1'-6"

- | |
|---|
| 1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ವಃಹಾಮಂಡ |
| 2 ಕೇಶ್ವರ ಬನವಾಸೆ ಪುರವರಾಧೀಶ್ವರ
3 ಮಧುಕೇಸ್ವರದೇವ ಪಾದಾರಾಧಕ ಶ್ರೀಮತು
4 ರೇಡದೇವ ಆಳು
5 ಹಲಬರಕೊಂದು ತುಣುವಂ ಮಗುಳ್ಳಿ ಮಾವ್ವಲ
6 ಪಂ ತಳ್ಳುಡು ಮೆಜ್ಜುಡು ಸುರರೋಕಪ್ರಾಪ್ತನಾದ ಆತನ
7 ಮಕ್ಕಳು ದೊಮ್ಮಯ್ಯ ಕಲ್ಲಯ್ಯಂಗಳು ಕಲ್ಲ ನಿರಸಿದರು ಮಂಗಳ
8 ಮಹಾ ಶ್ರೀ ಶ್ರೀ |

97

ಅದೇ ಹೋ! ಹಂಚಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಕೆರೆವೊಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-3"

- | |
|--|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ್ರೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಸ್ವರ ಪ |
| 2 ರಮಧಿಪ್ಪಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳಿಕಳಕ ಚಾಳುಕ್ಕಾಧರ |

- 3 ಉತ್ತರಾಶ್ವಿಮುಖವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯವು
 4 ತ್ರಿಶೂಲಾಶ್ವಿಮುಖವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯವು
 5 ಬರಂ ಸುತ್ತುಮಿರೆ.....ಗೆಣೆಯ ಶ್ರೀಮತು
 6 ಸರ್ಗದ ದೊಪ್ಪದೇವಂ ಹಂಟಿಯ ಮುಕ್ತಿಕಾದುತಿ
 7 ರಲು.....ರಾಮಿಸೆಟ್ಟಿ.....ಬಂದುಕಾದಿ
 8 ಪಲರಂಕೊಂದು ಸುರರೋಕಕೆ ಸಂದಂ ಚಿತ್ತೇನ
 9 ಲಭ್ಯತೇ.....ಸುರಾಂಗನಾ.....
 10 ಕಾಯೇಕಾಟಿನ್ನಾಮರಣೀರಣೀ ||

98

ಅದೇ ಹಂಟಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 2'-6"

- | | |
|---------------------------------|--------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ | 5 ಯಮಗಂ ದತ್ತಿಗೆ ಸಿವಯ್ಯಂ ವ್ಯವಹಾರಕೆ ಶೋಹ |
| 2 .....ಶ್ರೀಮುಖವನಮಲ್ಲದೇವರ | 6 ಲ್ಲ ಕಡಹದ ದಾರಿಯಲು ಕಳ್ಳರು ಬಂದು |
| 3 .....ತಾರಂಬರಂಸ..... | 7 ತಾಗೆ ತಳ್ಳಿಹುದು ಸುರರೋಕಪ್ರಾಪ್ತನಾದ |
| 4 | |

99

ಅದೇ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" x 1'-8"

- | | |
|---|---|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಕಳಚುಯ ಭುಜಬಳ | 5 ಬಮ್ಮಿ ಸೆಟ್ಟಿಯಮಗಂ ಮದಿಗಹರ್ಷಂ ಮರನರು |
| 2 ಚಕ್ರವರ್ತಿ ಶ್ರೀಮುಖವನಮಲ್ಲ ಬಿಜ್ಜಲದೇವವರಿಸ | 6 ಮುಕ್ತಿರಲು ಕಳ್ಳನಾಯಕರುಬಂದು ತಾಗಿದಂದು ನೂಕಿ |
| 3 ದ ಂಗನೆಯ ವ್ಯಯಸಂವತ್ಸರದ ಆಷಾಢ ಸುದ್ದ | 7 ಸ್ವಾಮಿ.....ವೆನದಿ ಅಲಗಂಕಿತ್ತಾಳ್ತನ ಕಾದುಕೊಂ |
| 4 ಚತುರ್ಥ ಮಂಗಳವಾರದಂದು ಹಂಟಿಯ | 8 ದು ತಳ್ಳಿಹುದು ಸುರರೋಕಪ್ರಾಪ್ತನಾದ \|\| |

100

ಅದೇ ಹನುಮಂತದೇವರ ಗುಡಿಯ ಎದುರುಭಾಗಕ್ಕೆ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 1' 3"

- 1 ಪಡಿಯೊಡೆದೊಪ್ಪಂ ತಂನ ಕುದುರೆನೆಲವೂರಿವಿಟ್ಟಿನೆಕ್ಕಟ
- 2 ಬಂದನೆಯ ಮನದೊಡೆಯ ಸೂಟಗೊಣ್ಣ
- 3 ಪುಯ್ಯಲಕ್ಕೇಳ್ಳ ಕಲಿಲ್ಲದೆ ಪರಿದು ತಾಗಿದ ಹಂಟಿಯರ್ಪನನಾಗಳು
- 4 ಮರೆದರಿಮಲ್ಲಯುದ್ದವಲು ಬಾಗುಲಿ ಗರಗೌಡ
- 5 ಮಯತಳುದಿಹುದುಬಿದ್ದ ಮಲ್ಲಯಂ ನಲಿನಲದು
- 6 ಯದ್ವರಸಿಯರಾಗಳು|| ಸ್ವಸ್ತಿಶ್ರೀಮ
- 7 ಚಾಳುಕ್ಕಿ ವಿಕ್ರಮವರುಶದ ಜನೆಯ ಪ್ರಜಾಪತಿ ಸಂ
- 8 ವತ್ಸರದ ಪುತ್ಯ ಬಹುಳ ದಸಮಿ ಗುರುವಾ
- 9 ರದಂದು ಸುರರೋಕ್ಕೆ ಸಾರಿದಂ ||

101

ಅದೇ ಅನೆವಟ್ಟಿಹೋರಿ ಹಿರೇಮಾಗಡಿ ದುರ್ಗಾದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 9'-3" x 2'-3"

- | | |
|--|---------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪಾಳುಕ್ಕಿ ವಿಕ್ರಮವರಿಸ..... | 5 ಅಂದಿಗೆ ಮಾದಯನಿಹಿಯ ಸತ್ತು ಸುರರೋಕ |
| 2 ಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ.....ವಾರದಲು | 6 .....ಶ್ರೀಮತುಗಿರಿ..... |
| 3 ಮೇರಾಳ..... | 7 .....ನಾಟಯಣ.....ನಿಲಿಸಿದ ಮಂಗಳಮ |
| 4 ಯ ದೇಡನಾಯಕರು ಗುಡ್ಡಮನೆಹೋಹಾಗ | 8 ಹಾ ಶ್ರೀ ಶ್ರೀ |

102

ಅದೇ ಅನೇವಟ್ಟ ಹೋ||ಗಂಗಳೆ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು ಅರ್ಧಮೈಲಿ ದೂರದಲ್ಲಿ
ಗದ್ದೆಯಬದುವಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2'-3"×1'-0"

ಶ್ರೀ

- ¹ ಊರ ಮಹಾಜನರು
- ² ಶೋಧಕತು ಸಂವ
- ³ ಚರದ ಮಾಗ ಶು ೫ ಲು
- ⁴ ಶ್ರೀ ಆಶ್ವಾಸನ ಸೂ
- ⁵ ತ್ರದ ಕಾಶ್ಯಪಗೋ

- ⁶ ತ್ರದ ಮರಿಯಪ ಥ
- ⁷ ಟ್ಟರಿಗೆ ಉಂಬಳಿ ಕೊ
- ⁸ ಟ್ಟದು ಇದಕೆ ತಪದವರು
- ⁹ ತಾಯಿಗೆ ತಪದವರು ಶ್ರೀ

103

ಅದೇ ಗಂಗಳೆಗೆ ದಕ್ಷಿಣ ಕಾನಿನಲ್ಲಿ ಹಾಳುದಾವಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥಿವೀವಲ್ಲಭ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪ
- ² ರಮೇಶ್ವರ ಪರಮ ಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಧಿರಾಜ ಶ್ರೀಮ
- ³ ಕೃಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುಕ್ತರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ
- ⁴ ಮಾಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ 1 ಸ್ವಸ್ತಿ ಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
- ⁵ ನ ಧಾರಣ ಮಾನಾನುಷ್ಯಾನ ಜಪಸಮಾಧಿ ಶೀಲ ಗುಣಸಂಪನ್ನರು | ಚತುರ್ವೇದ
- ⁶ ತನ ಕಳಶಾಸ್ತ್ರ ಪ್ರವೀಣ ಯಜ್ಞ ದೀಕ್ಷಿತರುಂ ಸತ್ಯ ಶಾ
- ⁷ ಚಾಚಾರ ಚಾರಿತ್ರನಿರಯರುಂ ಯರೋಧ ದುರ್ಲಭರುಂ | ಚತುಸ್ಸಮಯ ಸಮು
- ⁸ ದ್ವರಣರುಂ ಪ್ರಭುಮಂತ್ರೋತ್ಪಾಪ ಶಕ್ತಿ ತ್ರಯ ಭೀತರುಂ ಅಶ್ವಿತ ಜನ
- ⁹ ಭವಾಂಧತ ಪಳ ಪ್ರದರುಂ | ಶರಣಾಗತ ವಜ್ರಪಂಚರರುಂ ಶ್ರೀಮದನಾದಿಯ ಗ್ರಹಾ
- ¹⁰ ನಾಡಜಾಗಳಿಯ ಪ್ರಭುಗಳು ಸಮಸ್ತ ಪ್ರಜೆಗಳು ವಿದ್ವಾ ಸ್ವಸ್ತಿ ಸ
- ¹¹ ಮಸ್ತ ಭುವನ ಜನ ವಿಪ್ಯಾತ ಪಂಚ ಸತವೀರ ಶಾಸನ ಲಬ್ಧಾ ನೇಕ ಗುಣಗಣಾಳಂಕ ವೀರಬಳಂ
- ¹² ಜುಧರ್ಮ ಪ್ರತಿಪಾಳಕರುಂ ಧದ್ರವಂಶೋದ್ಯವರು ಭಗವತೀ ದೇವೀಲಬ್ಧವ
- ¹³ ರ ಪ್ರಸಾದರುಂ ಅಯ್ಯೂರ್ವೈ ಗ್ಗ್
- ¹⁴ ಶಿವಪಾದ ಸೇಖರ ಪರಬಳ ಸಾದಕತೆಲುಂಗ ವಂಶೋದ್ಯವ ಪ್ರಿಥ್ವೀಶ್ವರನಪ್ಪಬೀಯ ಬಳಿ
- ¹⁵ ಗಾಣ ಸೆಟ್ಟ ಶ್ರೀ ಮಚ್ಚಾರುಕ್ಕ ವಿಕ್ರಮ ವರ್ಷದ ೨ನೆಯ ದುಂದುಭಿ
- ¹⁶ ಕಲ್ಲ ಕೊಟ್ಟ ಧೂಮಿ

104

ಅದೇ ಹೋಬಳಿ ಗಣವಾಲ ಗುಡ್ಡದ ಕೆಳಗೆ ಗದ್ದೆಯ ಬಳಿ ಮುಕ್ತಗದ ಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಕ
- ² ವರುಷ ೧೩೬೪ನೆಯ ಆಂಗೀರ
- ³ ಸ ಸಂವತ್ಸರ ಮಾರ್ಗಸಿರ ಆ
- ⁴ ಮಾವಾಸೆ ಅದಿತ್ಯವಾರ ದಂದು ಶ್ರೀಮ
- ⁵ ತು ಚಂದ್ರಗುಪ್ತಿಯ ಗ ಉಡ
- ⁶ ರು ನೆಲ್ಲ ಕೊಪ್ಪದ ವೇರ ಮುಂ

- ⁷ ದೆ ಗದೆ | ೦ | ೦ ಅಡಕೆ ಕೋಟ ಸಹಿತ
- ⁸ ವಾಗಿ ತಮ್ಮ ಕುಲಸ್ವಾಮಿಯ
- ⁹ ನಂದಾದೀಪಕ್ಕೆಂದು ಸಮರ್ಪಿಸಿ
- ¹⁰ ದರು ಇದಕೆ ತಪದವರು ತಮ
- ¹¹ ತಾಯಿಗೆ ತಪದವರು ಶ್ರೀ ಶು
- ¹² ಧಮಸ್ತು |

ಬೊಂಬಾಯಾಧಿಪತ್ಯದ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ

ಗೇರಸೊಪ್ಪೆಯ ಶಾಸನಗಳು.

105

ಗೇರಸೊಪ್ಪೆ ಗ್ರಾಮದ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಕಡೇ ಬಸ್ತಿಯ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×3'-0"

- 1¹ ಶ್ರೀಮತ್ತರಮ ಗಂಧೀರ ಸ್ಯಾಧ್ಯಾದಾಮೋಪರಾಂಧನಂಜೀಯಾ ತೈಲೋಕ್ಕ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಶ್ರೀ
ಜಂಬೂ ದ್ವೀಪ
- 2 ವ ಮಧ್ಯ ಸ್ಥಿತ ಜಿನಸರ . . . ರಮಣರ ವಾಧ್ಯಂಕೃತ ಶ್ರೀಯರ ಶದ್ಧರ . . . ಜಿನಪದಪದ್ಧ ಧಂಗ . . . ಸ್ತಂಭಿತ . .
ಜಾಯಾಕಂ ಪತ್ತನಂತ್ಯಕ್ತ ಪಂಕಂ
- 3 . . ತ್ರೈ ಪಿದ್ಯವಲ್ಲ . . . ಮುಕನುಲಧರಾರಮ್ಯ . . . ಸ್ಥಿತ ಜಿನೇಂದ್ರ ವಾದಯುಗ ಪದ್ಧ ಧಂಗಾ ಸಂಸಾ
- 4 . . ರ . . ಮಾಬ್ಬಿ . . . ತನದ . . . ದುಧೊನ್ನರೇಂ
- 5 ದ್ರಃ | ತದೀಯ ವಂಶೋದ್ಭವ ಮಂಗಧೂಪೋ ಸಾಹಿತ್ಯ ಲಕ್ಷ್ಮೀ . . . ಭಾಧಾತಿ ಲಕ್ಷ್ಮೀ ಜಿನಮಂದಿರೇಷು |
ಕಾಮಂಕಾಮಿತ ದಾಯಕಃ ಕನ
- 6 ರುಟ್ಟಂದರ್ಪ ಸರ್ವಪ್ರಿಯಃ ಕರ್ಯಾಣ ಕಲನಾನಂತ . . . ಶ್ರೀಮಂಗ ಧೂಪಸ್ಯ ಜಿನೇಂದ್ರ ವಾದದ್ವಯ ಪದ್ಧ ಗಂಧ
ಮಿಳದ್ವಂಗೋಧವತ್ಪಂತತಂ
- 7 ತದೀಯ ವಂಶ ಸಂಧೂತಃ ಕೇಶವಾಬ್ಬಃ ಕ್ಷೀತಿಶ್ವರಃ ಪಶೀಕರೋತಿ ಸಕನಾವಂದಿಗೇಹೇಷುಸಂಪದಂ ಕಾಂತತ್ವಂ
ಧವತಾನಿಶುಬ್ಧಃ ? ಮಿತಃ . . . ಮುಪಾನಿತುಂಧವತುತೇ ಗಾತ್ರಂ ಹಿ
- 8 ಮಾದ್ರೀ ಕೃತಂ || ಶ್ರೀಮತ್ತೇಶವ ಧೂಮಿವಾಲ ಚರಿತಂ ಶ್ರುತ್ಯಾ ಸ್ತುವತ್ ಕಿನ್ನರೈಃ ತೋಪಾಕಂವಿತ ಶಂಭು ಮೌಳಿ
ವಿಳಸದ್ಗಂಗಾತರಂಗಾಸ್ತದಂ ಆಶ್ರಯಾ ಶೋದಹತ್ಯಾಶು ಸ್ಯಾಶ್ರಯಂಸ್ತತನಾಥಸಾ [ಸ್ವೀಯತೇ ಜಸಾ]
- 9 ಕೇಶವೇಂದ್ರ ಪ್ರತಾಪಾಗ್ನಿಃ ನಾಶಯಂ ತಾಪಯತ್ಯಹೋ | ಕೇಶವೇಂದ್ರ ಗುಣಾತ್ಮವಕ್ತುಂ ಕೋವಾಶಕ್ನೋತಿ
ಪಂಡಿತಃ ಆಕಾಶಸ್ಥಿತನ ಕ್ಷತ್ರಗಣನಾಕೇನ ಮುಚ್ಯ (ಶಕ್ಯ) ತೆ || ವರ್ಧಮಾನಾನನ್ದಯೋದ್ಭವೇ ನಿರ್ಧೂತಾಶ್ರಿತ
- 10 ದರಿದ್ರ ನಿಜ ಪತನಿಯ ಮೂಂತರ್ಧಿಯುತ ಹೊಂನ ಬರಸಿ ವಿಶುದ್ಧಾತ್ಮಿಕೆ ಅನವಳಿಗೆ ತಿಲಕವೆನಿಕ್ಕುಂ ಅಹೊಂನ ಬರಸಿ
ಯರಸಂ ಶ್ರೀ ಹೈವನ್ವಪಂ ಜಿನಕ್ತಮಾಂಬುಜ ಧಂಗಂಬಾಹು ಬಲನಿರ್ಜಿತರಿ
- 11 ಪುಧೂಪಂ ಸಾಹಸಸಮುದ್ರನಭಿನವಕಾಮಂ | ತಯೋರಧೂನಿ ಮೃಗಲಜಕೃಬರಸೀನುತಾ ಸುಶೀರಾಜಿನ ಧಕ್ತಿಯುಕ್ತಾ
ತಾಂ ಲೋಪಯೇಮೇವರಮಂಗಧೂಪೋ ಜಾಮಾತ್ಯವಯೋರ್ಗ ಛವಿಹೈ
- 12 ವರಾಜಃ | ಅನಿಂದಾದ ವಿನಿರ್ಗಂ ತುಂಭೀರವಃ ಬಲಯೋವಿತಃ ಮಂಗಧೂಪಾಲಕ್ಷೀಸ್ತುಕಾಮಿನೀವಾ ತಿಲಂವಿನೀತ
ಯೋರ ಧೂತಾಂಜಿನನಾಥನ ಮೌಮಾತ್ರಾ ಪುನೀತಾಖಿಲ ಜೈನಲ . . .
- 13 ಧಾತ್ರೀವ ಹೈವಣ ಶ್ರೀ . . . ಮಾಬಳರ ಸೀನಮೂರ್ತಿ ತಾಹ್ವಾನಯುತಾ ಸುಶೀರಾ ಶ್ರೀಮನ್ನಮ್ಮನಿಂ
ಪಮೌಳಿವಿಳ ಸನ್ಯಾಸಕೃ . . . ತ್ವರ್ಪದ್ವುತಿವಾದಪದ್ಧ ನುಬರ ಶ್ರೀ ಪಾರ್ಶ್ವನಾ
- 14 ಥೇನತು ಕಾಮಂ ಮಂಗರಸಾತ್ಮ ಜೋಗುರು ಗುಣ ಶ್ರೀ ಹೈವಣಾಬ್ಬೋ ಧವತ . . . ಜೈನಯೋಗಿನಿಕರ ಸಾರ್ವಕ
ತ್ಯರತ್ನಾಕರರ ಶ್ರೀ ಮದ್ವಾ ತೈನತಂಬಿನೀಮತರಾಂ . . . ನೃಪಾಲಂಕೃತಾ ಭೂ
- 15 ಮೌಧೂರಿಗುಣೋ ಜಧಾಸ್ತರಲ ಸತ್ತ್ವತ್ಯಗ್ಧಾಸಾಸ್ತಿಕಾಕಾಮಂಮಂಗನೃಪಾ . . ಗುರುದಮಾದೇವೀ . . .
ಶ್ರೀ ಮಾಬಳಾಂಬಾ . . . ಸುಧಾಸೂತಿದ್ಯುತಿ ಪ್ರತ್ಯಹಂ || ಕಂ ||
- 16 ಆಮಾಬಳರಸಿಯರ ಸಂಧೂಮಾಶ ವಿನಮ್ರ ಪಾದಕೇಶವ ಧೂಪಂ ಕಾಮಾರಿಧಿಸಿತ ಮಸ್ತಕ ಸೋಮದ್ಯುತಿಕ್ಷೀರ್ತಿ
. ಸುರೋಕದಸುರತರುವಿನ ಗುರು ಪ
- 17 ಲಮಂ ಮೆದ್ವುತ್ಯಪ್ತಿಯಲ್ಲದೆ ಸುರರುಂಧರೆಯೊಳ್ಳುಸುರರಾದರುವರ ಕೇಶವಧೂಪಕಲ್ಪ ಧೂಜಸ್ತುಹೆಯಂ . . . ಭಾತಿ . .
ಕೀರ್ತ್ಯಾಶ್ರೀಕೇಶವಕ್ಷ್ಮಾ ಪತಿರಪ
- 18 ರಾಂಬುದಿತ್ತೀರಗಾಜಿನಪತಿಶ್ರೀಪಾದ ಪದ್ಮಾ ನತಾ ಧೂಮಾಧಾವಿ ಜಿನೇಂದ್ರ ಚಂದ್ರವಿಲಸ ಚಾರಿತ್ರನು
ರಾಗೋದಯಾ ಸಂಸಾರ ಸಾರೋದಯಾ |
- 19 ಶ್ರಬ್ಧಗೈತ್ಯ ಕಸಮನ್ವಿತೇ ಶಕತ್ಯೇ ಶ್ರೀಶಾರ್ವರೀಪತ್ನರೇ ಮಾಘೇಮಾನಿತ ಪಂಚಮಾ ತಿಥಿಯುತ ಶ್ರೀಸಾಮ್ಯ
ವಾರೇ ಸಿತ್ತೇ ಪಕ್ಷೇ ನಾದಿರಾಜವನತಾಧರ್ಮಾಭಿಧಾನೇಪುರೇ ಕಾಮಂಕಾರದುತಿನ್ಯ
- 20 ಜಕ್ಕಬರಸೀಪಾರ್ಶ್ವಪ್ರತಿಷ್ಠಾಂಮುದಾ | ಅನಂತರಂ ನಗರದ ರಾಜಹೊಂನರಸವನ್ವಯವಾರ್ಧಿಗೆ ಚಂದ್ರಂಸರೆ ತಾಂ
ಸೋಗಿಯಪ ಹೈವಧೂಪವನಯಂ ಕಲಕಾಲದ
- 21 ಕರ್ಣನಂಬರಿ ಜಗದಲು ಮಂಗಧೂಪರನ ಬಾಂಧವತಂಗರೆ ದೇವಿನಂದನಂನಗೆ ಮೊಗದಾ ಕಲ್ಪಧೂಜ ಕೇಶವ
ರಾಯನು ಕೀರ್ತಿವಲ್ಲದಂ | ಕಂ | ಅಂತಾನಗರದ ರಾಜ

- ²² ರ ಸಂತಾನಾಭಿವೃದ್ಧಿ ಲಕ್ಷ್ಮೀಮಾಣಿಕದೇವೀ ಕಾಂತನೇ ಪಂದೀ ರಾಯಂಗೇ ಕಂತುವಿನಂತುಡಯಿಸಿದ ಸಂಗ ನೃಪಾಲಂ | ಸಂಗವಿದೂರಣ್ಣೇಮ ಪುರ ತೀರ್ಥಜಿನೇಂದ್ರ ವಾದ
- ²³ ಪದ್ಮಕಂಸಂಗಣಜೀಯನಾತ್ಮಜನು ಅಂಬುಪೀತನ ಪುತ್ರ ಸಂಗಮಂ ಭೃಂಗನೃಪತನ್ನಮನಮೊಲ್ಪಂತ್ರಿ 1 ಧರ್ಮವ ಮಾಡಿ ಪೂರ್ವದೊಳ್ಳಿಂಗಿದ ಧರ್ಮವೆಲ್ಲ
- ²⁴ ವನುಪಾಲಿಸಿದಂ ರವಿಚಂದ್ರರುಳ್ಳನಂ | ಅಂತಾ ಧರ್ಮ ಪತಿ ಪಾಲಕನೇನಿಪ ಶ್ರೀ ಸಂಗಭೂಪಾಲಂ ಸುಖದಿಂ ರಾಜ್ಯಂ ಗೆಯುತ್ತಿರಲು ಯಳೆಯೊಳು (ಯಳೆಯೊಳು) ಕುಂತಳನಾಡು ಕರಂರಂಜಿ
- ²⁵ ಸೆವಶ್ಚಮನಾಡು ದೇಶದೊಳ್ಳಳ ವೆವಾಪೀ ಕೂಪನದೀಮಾಮರ ನಿವನನೀಳೆ ಬಾಳೆಯಂಬಳಿಸಿಕೊಂಡು ಕೋಕ ಮಿಥುನ ಮೊದಲಾಗಿರಲ್ಲ ಯಾರವೆಗಳ ನಡವೊಪ್ಪು
- ²⁶ ವೀಪುರವನಾಳುವ ನಜ್ಜ ನೃಪಾಲನೆಂಬವಂ | ಯುರ ಉಂಡೂರಧಿ ಪತಿ ತಾಂ ಕರಮೊಪ್ಪುವ ಆದಿಯರ ಬಳಿಯಂಕರ ಮೆನೆವನು ತಮರಸೆ ಯಳೆಯಂಕ್ರಿತಿ
- ²⁷ ವೆತ್ತನಾತಂಮರಸಂ | ಅತಂಮರಸನಗ್ರಜಯ ತನೂಜಂ ಧರೆಯೊಳಿರುಂಡೂರ ಭೂಸುರನುತ ಕಲ್ಲರಸನನುಡ ತಂಗ ದೇವಿಗೆ ವರನೇನಿಪ ಹೈವೆಯರಸನವರ ಪುತ್ರಂ ಪ
- ²⁸ ದೃಣರಸಜಿನಪದಧತ್ತಂ | ಆ ಪದ್ಮಂಜರನನೂ ಆ ತನಗ್ರಜಜಕ್ಕಲ ದೇವಿಯು ತಂದೆ ಹೈವಂಜರಸರು ಪಾಶ್ವರ್ಪ ತೀರ್ಥೇಶ್ವರ ಮಾಡಿದ ನಿತ್ಯ ಪೂಜೆ
- ²⁹ ಅಹಾರದಾನ ಮೊದಲಾದ ವೆಲ್ಲವಂ ಪುರೋ ದಿಗೆ ಸಲಿಸಿ ಮುಂನಿನ ಧರ್ಮವೆಲ್ಲವ ನೆಹಿಮಾಡಿ ಬಳಿಕ್ಕತಂ ನೊಳು ಸಂನುತ ಬುದ್ಧಿ ಪುಟ್ಟಿಜಿನೇಂದ್ರನ ಭಿಷೇಕಪು ನಿತ್ಯಪೂ
- ³⁰ ಜನಂ ಮುನ್ನೆ ಸೆವನದಾನ ಮೊದಲಾದವನುಂಕಿರಿದಾಗಿಮಾಡಿ ತೃಪ್ತಿಯಿಂದೊಲಿದು ಪದ್ಮರಸಂಮಿಗೆ ಕೊಟ್ಟವೃತ್ತಿಯಂ | ಶ್ರೀ ಪಾಶ್ವರ್ಪತೀರ್ಥೇಶ್ವರದ ಶ್ರೀಕಾರ್ಯ
- ³¹ ಕೈಯೂ ಅಂಗ ಭೋಗ ಚಯತ್ಯಾಲಯದ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕೆ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟಂತಾ ವೃತ್ತಿಯ ವಿವರ ಹೈವಂಜರಸರು ತಾವು ಮೂಲವಾಗಿ ಆಳುತಿದ್ದ ಕೊಣುವಣಿಯ
- ³² ಲಕಂಗನ ಕುಳಿಯಹಂ ನೆರಡು ಮೂಡೆನುಗೆ ಸೀಮೆ ಮೂಡಲು ಅಭಿನಸುಟ್ಟಿಯ ಹಿತ್ತಿಲಗದೆ ತೆಂಕಲುಹರಿದು ಕೋಡಿ ಗಡಿ ಪಡುವಲು ತಮ್ಮರಸರ ಹೊಸಗದ್ದೆಯಲು ಇಕ್ಕಿದ ಕಲ್ಲುಗಡಿ
- ³³ ಬಡಗಲು ಹೀರೆಯ ಛಾಗೆಗಡಿಯಂತ್ರಿ ಚತುಸ್ಸೀಮೆಯಿಂದೊಳಗುಳ್ಳಕಳವೆಯ ಸಮಸ್ತ ವೃತ್ತಿ ಪದ್ಮರಸರು ತಾವು ಮೂಲವಾಗಿ ಆಳುತ್ತ ಇದ್ದ ಹೊಂನಮನ ಕೆಹಿಯ
- ³⁴ ಮೇರೆ ಯೆತ್ತಿ ಹೊಂನಾ ಬರದ ನಾಲ್ಕು ವರೆ ಹೊಂನನೂ ತಮ ಅಂಮ ತಂಗಲ ದೇವಿಯರಿಗೆ ಪೂಜಾರ್ಥ ಪರಿಹಾರಮಾಗೆ ಬಿಟ್ಟುದು ಹೈವಂಜರಸರು ತ
- ³⁵ ಮ್ಮಮನ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಸರ್ವಮಾನ್ಯವಾಗಿ ಮೂಲ ಸ್ಥಳವಾಗಿ ತಾವು ಆಳುತ್ತಯಿದ್ದು ಯಡೆಯ ಮಜ್ಜನ ವೃತ್ತಿಗೆ ಗಡಿಮೂಡಲು ಹೊಳೆತಂಕಲು ಹೊಳೆ ಗಡಿ ಪಡುವಲು
- ³⁶
- ³⁷ ಸಮಸ್ತ ವೃತ್ತಿಯನೂ ಅಹಾರದಾನಕ್ಕವಾಗಿಯಾ ಚಂದ್ರಾರ್ಥವಾಗಿ
- ³⁸ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಮತ್ತು ಅಹಾರದಾನಕ್ಕೆ ಯಾ ಚೈತ್ಯಾಲಯದ ಗೃಹ

106

ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಕಡೇಬಸ್ತಿಯಲ್ಲರುವ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲ

- ¹ ಕೇಸವ ಕುಳಮೂಡೆ ೧೨ ಹೊಂನೂರಲ ನಂಗೆಮಕ್ಕೆ ೧೦ ಮೂಡೆ ಯಳೆಯ ಮುದ್ದಾ ೭ ಮೂಡೆಕೆ
- ² ಹಿ ಗಾಗಿ ಮೇರಾದರು ಅಹೊಂನದಾನಕ್ಕೆ ಮಾಗೊಡಾಸೆಯ ಆರೆಕಾರಸಿವದೇವಯು ||

107

ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಮೂಡೆ ಜಿನದೇವರ ವೀರದಲ್ಲ

- ¹ ಪುನಶೋಕವಲ್ಲ ಮಂಜುಳ ದೇಶೀಗಣಲಲಿತ ಕೀರ್ತಿಮುನಿಸೂನೋ | ಶ್ರೀದೇವಚಂದ್ರ ಸೂರೇರುಪದೇಶಾನೇ ಮಿಜಿನಬಿಂಬಂ ||
- ² ಶ್ಲೋಕಃ || ಒಜಣಶ್ರೇಷ್ಠಿಪುತ್ಸೋ ಸೌಕಲ್ಯಪಶ್ರೇಷ್ಠಿಪುಂಗವಃ | ಅಕಾರಯತ್ಪುತ್ಸೋಯಸ್ಸಮಾಬಾಂಬಾಗರ್ಥಜೋಜಣಃ

108

ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನ ಬಸ್ತಿಯಪಕ್ಕದಲ್ಲ ಒಂದನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 6' 0" x 2' - 9"

- ¹ ಶ್ರೀಮತ್ತರಮಗಂಭೀರಸ್ವಾಧ್ಯಾಧಾಮೋಪರಾಂಧನಂ ಜೀಯಾ ಕೈರೋಕ್ಕನಾಥಸ್ವಶಾಸನಂ ಜಿನಶಾಸನಂ || ಶ್ರೀಮದ್ದೇವ
- ² ಜಿನೇಂದ್ರಾಯತಸ್ತಾನಂತಮಹಾತ್ಮನೇ | ಸರ್ವದೋಧವಿಶಿಷ್ಟಾಯ ಧವ್ಯಾಳಿಕುಮುದೇಂದವೇ | ತಂವಂದೇದೇವ ದೇವಂಸುರುಚಿ
- ³ ರಮನಪಂಚಾರು ಕೈವಲ್ಯನೇತ್ರಂ ನಿತ್ಯನಿರ್ವಾಣರಾಮಾಕುಚವಿಲಬ ತ್ಯಾಶ್ರೀರರಾಗಂವರಾಗಂತುಂಗಂ ದೇವೇಂ ದ್ರಾನಮೃಪಾ

- 4 ದಂಗಳುಬಿಲಸದನಂತಂ ಸ್ವಬೋಧಾತ್ಮತತ್ವಂ | ಮೂಗಲ್ಪಂಧವ್ಯಸಾರ್ಥಂ ನಿಹತಮನುಜಂನವ್ಯಧರ್ಮಸ್ವರೂಪಂ |
ಇದು
- 5 ಜಂಬೂದ್ವೀಪಮಂತಾ ಧರತವಿಷಯದೋ ಪಥುವಮೇರುನಿರ್ದ...ಪದವಿಂದಾ ಮೇರುವಿಂದಕ್ಷಣವೆತುಳುಕೊಂಗಿಂದ
ವೀಶುದ್ಧ
- 6 ದೀಪಂಮುದದಿಂ...ತೆಂಗು...ವಳಪನಸಂದೀತೀರದೋ ಕಾಂಗು ಜಂಬೂಸದನಂ ಚಿರಾಪ್ತಿಗೋಕ್ಪಂ
- 7 ...ಬಿಡಾರಹಸ್ತಿಸಮೂಹಂ | ಆ ತುಳುವಾಧೀಶರಮಣಿ...ವದನಮಾಗಿ ತೋರ್ಪುದುನಮದಿಂ ನೀತಿಯುತ
ಗೇರಸೊಪ್ಪೆಸೋಲ
- 8 ಸುತಿರ್ಪುದು ವಿಧವದಿಂದಾಯಮರಾವತಿಯಂ | ಅಂತಾನಗಿರಿಯ ರಾಜ್ಯಕಥೀಶ್ವರನೆನಿಸಿದ ಮರಲಯರಸರನ್ನಯ
ಸಂಪ್ರದಾಯದಾ
- 9 ಯದಿಂಬಂದ ಕೀರ್ತಿಗೆ ಜಯಸ್ತಂಧನೆನ್ನಿರ್ದ ಹೈವ ಧೂವಾಳನ ಪ್ರತಾಪ ವೆಂತೆನೆ ಸಾಂದ್ರ...ದೇಧ ಕುಂದೋ
ದ್ವಮ ಕುಮುದನ
- 10 ಮಳಮಲ್ಲಕಾಪುಲ್ಲ ಮುಖ್ಯಬ್ಬಂದಂಗಂಗಾತರಂಗತರಳಹರಹಾಸಂ ತಾರನೀಹಾರಹಾರಂ ಸಂದೀರ್ಪಿ ಚಾರು
ಕೀರ್ತಿ.....
- 11 ಪ್ರಸವದನು ನಯವೆಂಬಿನ.....ಮಾಳ್ವದು.....ಶ್ರೀಹೈವ ಧೂವಾಳನ ನಿಜಯತಮಂ ಬಣ್ಣಿಸರ್
ಬಲ್ಲನಾ
- 12 ವಂದಕ್ಷಣ ಮಂಡಳಿಕ...ನಿಜನಿವಾಸ...ಸಲ್ಲಕ್ಷಣ ರಾಜರಾಜ ಕಟಕಂಗಳ ಸೂರೆಯನಾ
- 13 ಯದೆ ತೊಂಡಮಂಡಳ ಧೂವರಮಂದಿ ರಕ್ಷಿಸು ರಕ್ಷಿಸು ಹೈವ ರಾಜವೆನಿತಿರ್ಪುದು.....
- 14 ನಳಯದೆ ನೋಳದಂ ಮಾವನಿಯಂ ಕಕಾಜರತಿಚಕ್ರದ ಹಸ್ತಪರಾಕ್ರಮಾಂಕನೀ ಹೈವ ನೃವಾಳ ಚಕ್ರಯ
- 15 ಶೋ.....ನಿನ ಯ ದುಂದುಧಿ ತಾಡನಂಗಳಿಂ ಜಾವಳಿ ಶಬ್ದದಿಂ ಪರಿದುದೂರದಿ ಸಂಚರಿಸುತ್ತ ಮಿರ್ಪುದಾ
- 16ಯೆಸೆವ ರಾಜತ್ವದಯಂಗಳು ಧನ್ಯಗಳಾದವದ್ವೈತಂ | ಶ್ರೀಮದ್ವೈವ.....ಗುರುಗುಣಾದ್ಭುತ ಮಹಾ
ನಾಗೇಂದ್ರ ಪಂಚಾ
- 17 ಸ್ಯ.....ಸಂದೀರ್ಪು.....ಹಾಸದ ವೈಹಾಳಿ ಮಹಾಡಾಕಿನೀ ನಾಮೋಪದ್ರವ ಮೆಲ್ಲವಂ.....ಶ್ರೀಪಾತ್ರ್ಪ
ತೀರ್ಥೇಶ್ವರಾ
- 18 ವಾಸಮಂ ಶ್ರೀಮದನಂತಪಾಲಂಗೀಗೆ ನಿತ್ಯಂ ದೀರ್ಘಾಯುಷ್ಯಂ ಶ್ರೀಯುಷ್ಯಂ ಅಂತಾನಗಿರಿಯಪುರ ವರಾಧೀಶ್ವರಂ
ಮಾಸಾ.....
- 19 ವನಿಯಂ ಕಕಾಜಮಾವಂಗೆ ಮರೆವರಾಯರ ಗಂಡ ಶಿವಸಿಂಹಾಸನ ಚಕ್ರವರ್ತಿ ಪರಸಾಳುವದದ್ವಿಧಾಡಕಲಗಳ
ಮುಖದ.....
- 20 ಸಮ್ಯಕ್ತ ಚೂಡಾಮಣಿ ವಶಂತರಾಜ್ಯ ಚಾತುರ್ವರ್ಣ್ಯಕ್ಕೆ.....ಪಳುವರಾಯರ ಗಂಡ ಹೈವ ಧೂವಾಲಂ ಸುಖ
ಸಂತಥಾವನೋ
- 21 ದದಿಂರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರಲು ಆ ಗೇರಸೊಪ್ಪೆಯ ಮಹಾಜನಂಗಳ ಗುಣಂಗಳಂತೆಂದೊಡೆ || ವ್ಯ || ಅದರೊಳು ನಾನಾಜಾ
- 22 ತಿ ಪರದರಗ್ರಣಿ ಸಮ್ಯಕ್ತರಾದೀ ಜೈನರಪಡೆವರ ಜೈನ ಮಾರ್ಗಾತ್ರಯ ಜಲನಿಧಿ ಸಂವರ್ಧಿತ ಪೂರ್ಣಚಂದ್ರರ ಮುದ
ಮಂ ಕ್ರೋಧಾದಿ
- 23ಮಾದುದ್ರವೇರ್ಪಳನಿವರಬಿಟ್ಟು.....ರಾದರ..... ಮುಖ್ಯಮಾದಾಧಿಪನವಿಳಕಳಾವಲ್ಲದರ ಕೀರ್ತಿವೆ
ತ್ತರ ಅಂತಾತಾ..
- 24 ಮಾದಂಡಾಧಿಪಗಳ.....ಸಹಜಾತ ಕುಲಕ್ಷತ್ರಿಯರಾದರಸುಗಳನ್ನಯ ಮೆಂತೆಂದೊಡೆಸ್ವಸ್ತಿ ಸಮಧಿಗತ
ಪಂಚಮಹಾ
- 25 ಮಹಿಮ ಪ್ರಸಿದ್ಧಮಾದ ಬನವಾನಿಪುರವರಾಧೀಶ್ವರವೈಜಯಂತೀ ಮಧುಕೇಶ್ವರಲಬ್ಧ ವರಪ್ರಸಾದ ಮೃಗಮದಾ
ಮೋದ ಗೋಕರ್ಣ.....
- 26 ಮಹಾಬಲೇಶ್ವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕರುಂ ಪರಬಳಸಾಧಕರುಂ ಹರನಿ ಬರುವರ ಶೂಲ ನಿಗಳಂ ಕಮ್ಲಚಲ
ದಂಕ ರಾಮರಾಯ
- 27 ರ ಗಂಡ ಸಾಹಸಮಲ್ಲ ಗಂಡರದಾ ವಣಿ ಸತ್ಯರಾಧೇಯ ಸಾಹಸೋತ್ತುಂಗ ಶರಣಾಗತ ವಜ್ರಪಂಜರ ಪಶ್ಚಿಮಸಮುದಾ
ಧಿಪತಿಯಪ್ಪ ಹೈವ
- 28 ಕ್ಷತ್ರಿಯಕುಲಕಮಲವನಮಾರ್ತಂಡ ಪರನ್ನಪತಾಮರಸ ಪೂರ್ಣಚಂದ್ರನೆನಿಸಿದ ಬಸವದೇವರಸರು..
ದೇವರಸರ
- 29 ರಾಜ್ಯಲಕ್ಷ್ಮಿ ಯೆನಿಸಿದ ಚಂದ್ರಪುರವೆಂಬ ಪಟ್ಟಣದೊಳು ರಾಜ್ಯಂಗೈಯ್ಯವ ಕಾಲದೊಳು ಆ ಅರಸುಗಳಿಗೆ ಪಟ್ಟವರ್ಧನ
ಬಾಹತ್ತರನಿಯೋ
- 30 ಗಿಳಿ ಜಿನಸೇವ್ಯನುಂ ತ್ರಿಶಕ್ತಿಬಲಯುತನುಂ ಪದ್ಗುಣ ಸಮರ್ಥಮಂ ರಾಜಕ್ಷತ್ರಿಯ ಚಾತುರ್ಧಂತ ಸೋಮೇಶ್ವರ
ದಂಡನಾಯಕ
- 31 ನ ಅನ್ಯದ ದ ಕೀರ್ತಿ ಯೆಂತೆಂದೊಡೆ ಶ್ರೀ ಸೋಮದಂಡ ಪುತ್ರನು ಛಾನುರ ಕಾಮಣ್ಣ ದಂಡನಾಯಕನೆನಿಸಪಂಸಾ
ಸನ ಚಕ್ರ
- 32 ವರ್ತಧರ್ಮಧಾರಕ ಸಾಮಂತಂ ಕೀರ್ತಿವೆತ್ತ ನಮಳಚರಿತಂ ಶ್ರೀಮತ್ಸೋಮಣ ದಂಡನಾಯಕಂಗೆ ಕಾಮಾರ್ಥ
.....ತಾಪುಪುಟ್ಟಿದರ ಶ್ರೀಮದ್ರಾಮಣ ನೆಂಬ ಕೆಗ್ಗಡೆಯ
- 33 ಸುವೆಂಬೀ ಪುತ್ರಸಂಸೇವ್ಯಕಂ ರಾಮಂಪುಟ್ಟಿದ.....ದಶರಥಸಾಮರ್ಥ್ಯದಿ.....ಯಪರಾಜಿತಾ ರಮಣಿಗಂ
ಸಾಹಿತ್ಯರತ್ನಾಕರಂ ಅಂತಾ

- 24 ರಾಮಣನೆಂಬ ಹೆಗ್ಗಡೆ ರಾಮಕ್ಕಂಗೆ ತಾಂಪುಟ್ಟದಂ ಶಾಂತಂ ಯೋಜಣ ನಂಬಿಪುತ ನೆನಿಸಲ್ ಕುಂಶೀದೇವಿ ಸಮಂತು
 25 ಶ್ರೀಪಾಂಡುರಾಜಂಗೆತಾಂ ಶಾಂತಂ ಧರ್ಮಜನೆಂತುಪುಟ್ಟದವೊರಾ ಸಮ್ಯಕ್ತ್ಯ ರತ್ನಾಕರಂ ಅಂತಾಯೋಜಣ
 ಸೆಟ್ಟಿಯ ಜನನಿ ರಾಮಕ್ಕನನ್ವಯ ಮೆಂತೆಂದೊಡೆ
 26 ವಸುಧೆಯೊಳು ನೆಗರೆವೆತ್ತ...ಅಸಮ್ಯಕ್ತ್ಯಯ್ಯ ಸಂಪನ್ನರುಂ ದಾನಗುಣ ಸಂಪನ್ನರು ಮಪ್ಪನಂಬಿಸೆಟ್ಟಿಯ
 ರತಮ್ಮ ಸೆಟ್ಟಿಸಹೋದರ ರೆನಿಸಿದಮು
 27 ಲ್ಲಸೆಟ್ಟಿ ಹೊನ್ನಪಸೆಟ್ಟಿ...ಗುಣಾಧ್ಯರುಂ ಬೈನಟನಬಾಂಧವರುಂ ಆ ಸೆಟ್ಟಿರೊಳಗೆ ಮಹಾಪನನೆನಿಸಿದ ಆ
 ಹೊನ್ನಪಸೆಟ್ಟಿ

28 (ಇಲ್ಲಿ ಕೆಲವು ಪದ್ಯಗಳಲ್ಲಿ ಸೆಟ್ಟಿರ ಹೆಸರುಗಳೂ ಅಕ್ಷರಗಳೂ ಹೋಗಿವೆ)

29 ಶಕಕಾಲ...ಸಾವಿರದ ಮುನ್ನೂರು...

(ಮುಂದೆ 5, 6 ಪದ್ಯಗಳು ಸರ್ವಥಾ ಕಾಣುವುದಿಲ್ಲ)

ಗೇರುಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಒತ್ತಿಯಬಳಿ ವರ್ಧಮಾನ ಬತ್ತಿಯಬಳಿ ೨ನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 4' -6" X 3' -3"

- 1 ಶ್ರೀಮತ್ತರಮ ಗಂಭೀರಸ್ವಾದ್ಯಾದಾಪೋ ಪರಾಂಧನಂ ಜೀಯಾ ತೈಲೋಕ್ಯನಾಥಸ್ವ ಶಾಸನಂ ಜಿನಶಾಸನಂ |
 ನಗರಿಯ ದೇಶವೆಂಬ ಲಲನಾಮು
 2 ಬಕ್ಕ ವೆಸದಿಹೀ ಗೇರುಸೊಪ್ಪೆಗೆ ವರಸೆಜ್ಜಿಕಾಜನರೆಂದಿಗೈಯ ಧತ್ರಸು ಚಾಮರಾಳಿಯು ಬಗೆವುಗೆ ತೋರ್ಪಹೈದೆ
 ನೃಪರಾಮಕಂ—ಬಂಮಪು
 3 ತ್ರನೊಬ್ಬಣಂ ನೆಗೆರೆ ಸಂನುತನಾದ ಜಿನಚೈತ್ಯಜಿನಾಲಯಮಂದಿರಂವರಂ|ಕಲಯುಗದೊಳ್ಳ ಹಾಪುರುಪ್ಪಯೋಜಣತಂನ
 ಮಂಗಳ...
 4 ಮಣಸಮವೆಂದು ದಾವಿಸಿ ನಿತಾಂತ...ಸ್ಥಾನಮಂ ಜಿನಾಲಯಂಗಳಂ ಸಲೆಮಾಡಿ ಗೋಪುರ ಸುಮನೋ
 ಹರ...ವಿಚಿತ್ರ...ವಳಯಮನಂತನಾಥನಪತಿ
 5 ಯು...ದೇಂಕೃತಾರ್ಥನೋ | ಅಂತಾಯೋಜಣಸೆಟ್ಟಿಯ ಪ್ರಾಣವಲ್ಲಭೆಯಾದ ರಾಮಕ್ಕನ ಗುಣಂಗಳೆಂತೆಂದೊಡೆ
 ಶ್ರೀಮತು ಸಂ...
 6 ತನಾಥನ ಪದಾಂಬುಧ್ಯಂಗಮ ಯೋ
 7 ಜಣಸೆಟ್ಟಿ ಪ್ರ...ನಿಬಿರು
 8 ರಾಂಗ...ರಮ್ಯ...ಗೋತ್ರಚಿಂ
 9 ತಾಮಣ ಪಾರ್ಥಿವ...ತ್ತಪಮನೆ
 10 ...ದೊಳ್ ಸತ್ಯಧೀರೋದಾತ್ತ...
 11 ಸವ ರಾಮಕ್ಕನೊಪ್ಪಿದಳಿ ಧರಿತ್ರಿಯೊಳು
 12 ಪತಿಧಕ್ಕಿಶ್ವರವೆಕಿ ಧೂಮತ ಚಾರುಚರಿ
 13 ಕೈ ಸಕಳ ಜೀವದಯೊಪರೆ ಸಂತತ ಚತುರ್ವಿ
 14 ಧ ದಾನದೊಳಿತಿ ನಿಪುಣತೆಯಿಂದೆಸೆವಳಿ
 15 ರಾಮಕ್ಕಂ | ಜಿನಮತವಾಕ್ಯದೊಳು
 16 ...ಸರೆ ಜಿನರಾಜ ಪದಾಬ್ಬದ್ಯಂಗೆತಾಂ ಜನನುತ ಚಾರು
 17 ...ಸೀರೆಗುಣ ಸುವ್ರತ ದಾನ ಪೂಜೆಯಂ ?
 18 ...ಮುಖ ಕಾಮಿನೀಜನ ಶಿರೋಮುಣಿ ಯೊ
 19 ...ಯೊಗ್ರನಿಜನಾಮದಿಂ ನಿಜಕುರೋಂನತಿ ರಾಮಕನೊಪ್ಪುತಿರ್ಧರು | ಶ್ರೀ ಜಿನರಾಜಪೂಜೆಯೊಳು ಶ್ರೀ ಮುನಿ
 ರಾಜಪದಾಬ್ಬ ಸೇವೆ
 20 ಯೊಳು ನೈಜಗುಣಂಗಳಿಂ ವಿನಯದಿಂ ಧಯದಿಂ ನಿಜಧಾವತುಪ್ಪಿಯಂ ಪೂಜಿಸಿ ಧತ್ತಿಯಂದೆಜಿಗಿ ತಾಂ ಸುತಿಮಾ
 ದಿಯುಂ ಕೀರ್ತಿ
 21 ಯೊಳಿಂತು ಬಣ್ಣ...ಕೊಂಡೀ ನಿಜನಾಮದಿ ರಾಮಕನೀ ಧರಿತ್ರಿಯೊಳು ಕಮಳದಳಾಯತಾಕ್ಷ ಕಮಳಾನನೆ ಕಮಳ
 ಸುಗಂಧಿ ಕೋಮಳ
 22 ವಿಮಳ ಲತಾಂಗಿ...ರಸಯುತರೀ ಜಿನರಾಜಪೂಜೆಯೊಳ್ಳ ಮರಸಧಾವದೊಳ್ ಸರೆಮಾಣಕಸೆಟ್ಟಿಪುತ್ರಿ ರಾಮ
 23 ಕಂ ಕ್ರಮಗುಣಹಸ್ತಿ ಕಲ್ಪಲತೆಯಂ ನೆಪೆಯೊಪ್ಪುವಳಿ ಧರಿತ್ರಿಯೊಳು | ಕಮಳಾಕರದೊಳು ಕಮಳನಿ ಕಮಳದೊಳಂ
 24 ಕಮಳ ಪುಟ್ಟು ವಂತಿರೆ ನಾಗಮನಮಳಾನ್ವಯದೊಳು ರಾಮಕ ವಿಮಳ ಗುಣಾಧರಣ್ ಪುಟ್ಟದಳ್ಳಲಯುಗದೊಳು ಆ
 25 ರಾಮಕ್ಕನ ಅನ್ವಯಮೆಂತೆಂದೊಡೆ | ಹುಲಿಗೆಹೆಯ ಪಂಚಬಸ್ತಿಯ ಮುಂದಣ ಹಿರಿಯ ಅಂಗದಿಗೆ ಮುಖ್ಯ
 26 ವಾದ ಕಿಹಿಯ ರಾಮಸೆಟ್ಟಿ ಆಮದುವಳಿಗೆ ಗಂಗಾಯ ಅವರ ಮಕ್ಕಳು ಬೈಚಿಸೆಟ್ಟಿಯರು ಆತನತಂಗಿ ಸೋಮವೈ
 27 ಆ ಸೋಮವೈಯನು ಆಹುಲಿಗೆಹೆಯ ಮಾಣಕಸೆಟ್ಟಿಗೆ ವಿವಾಹಮಾಡೀ...ಅವರ ಮಗಳು ನಾಗವೈ
 28 ಆಕೆಯ ತಂದೆ ಮಾಣಕಸೆಟ್ಟಿ ಸಮಸ್ತರೂ ಆ ಬೈಚಿಸೆಟ್ಟಿ ಹುಲಿಗೆಹೆಯ ಹಂದಿಗುಳದಲಿ ಪ್ರ...
 29 ತಾಗಿ ಆನಾಗಬೈಯನೂ ಸಲಹಿ ಹಿರಿಯ ಹಂದಿಗುಳದ ಚಂದ್ರನಾಥಸ್ವಾಮಿಗಳ ಚೈತ್ಯಾಲಯದೊಳು ಪೂಜೆ
 30 ಆದಿಕೆ ಶ್ರೀಕಾರ್ಯ ನಡೆವಂತಾಗಿ ವ್ರಿತ್ತಿಯನೂ ಬಿಟ್ಟು ಶಾಸನವ ಹಾಕಿಸಿದರು ಆ ಬೈಚರಸಿಯುತಂ

- 31 ಮ ಸೊಸೆ ನಾಗವೆಯನೂ ಗೇರಸೊಪ್ಪೆಯ ಸೊಗುತ್ತವಾಯಿ ಓಜೆಯಮಗ ಮಾಣಿಕಸೆಟ್ಟಿಯನೂ ತಾನು ವಿವಾ
- 32 ಹವಮಾಡಿ ಆ ಮಾಣಿಕಸೆಟ್ಟಿಯನ್ನಯಮಂತೆಂದೊಡೆ ಗುಡ್ಡಕ್ಕಿಯ ನಾಗಸೆಟ್ಟಿಯ ಮಗಳು ರಾಮವೈಲಕೆಯ ಪು
- 33 ತ್ರ ಮಾಣಿಕಸೆಟ್ಟಿ ಮಾಣಿಕಸೆಟ್ಟಿಗೂ ನಾಗವೆಯವರಿಗೂ ಜನಿಸಿದ ಮಕ್ಕಳು ಹರಿಸೆಟ್ಟಿ ಕಾಮಣ
- 34 ನೇಮಂಜಸೆಟ್ಟಿ ಸರಣಸೆಟ್ಟಿ ಸಂಗಪ ಯಂತಯ್ಯರೊಳಗೆ ರಾಮಕ್ಕನನೂ ಗೇರಸೊಪ್ಪೆಯ ರಾಮಣ ಹೆಗ್ಗಡೆಯ ಮಂಗರಾಜ
- 35 ಇನ ಓಜಂಜಂಗೆ ವಿವಾಹಮಾಡಿ ಆ ವೋಜಂಜಸೆಟ್ಟಿಯೂ ರಾಮಕ್ಕನೂ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ
- 36 ದಿಹಲ್ಲಗೆ ಗೇರಸೊಪ್ಪೆಯ ಅನಂತಕೀರ್ಥಂಕರ ಚೈತ್ಯಾಲಯವ ಮಾರಬ್ಬಿಸಿ ಮಹಾಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡ್ತಿ
- 37 ಯರುತ್ತಂ ಯಿರಲು ಸಕವರಸ ಸಾಸಿರದ ಮುನ್ನೂರ ಹದಿನಾಲ್ಕನೆಯ ಪ್ರಜಾಪತಿ ಸಂವತ್ಸರ
- 38 ದ ಕಾರ್ತಿಕ ಶುದ್ಧ ಪಂಚಮಿ ಅದಿತ್ಯವಾರ ಸನ್ಮಸನ ಸಮ್ಪ್ರತಿವಾಗಿ ಸ್ವರ್ಗಸ್ಥರಾದರು.....ಮದವಳಿಗೆ
- 39 ರಾಮಕ್ಕನವರ ತಂದೆ ಮೊದಲುಗೊಂಡು.....ಚರಿತ್ರದಿಂದೆಗಳ ವಿಕ್ರಮಸಂವತ್ಸರದ ಆಸಾಡ
- 40 ಸುಧ ಪಂಚಮಿ ಸುಕ್ರವಾರ ರೋಹಿಣಿ ನಕ್ಷತ್ರದಲು ತುಂಗಸಮಾಧಿ
- 41ಅಚಂದ್ರಾರ್ಕಮಾಗಿ
- 42ಮೂಡೆಧತ್ತವನೂ.....ವೋಜಣ
- 43 ಸೆಟ್ಟಿರಾಮಕ್ಕ.....
- 44ನಿಷಧಿಯ ಕಲ್ಪಂಗೆ ಮಂಗಳಮಹಾ ಶ್ರೀ

110

ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನಬಸ್ತಿಯಬಳಿ ಮೂರನೆಯ ಶಾಸನ.

ಪ್ರಮಾಣ 3' -6" X 2' -6"

- 1 ಶ್ರೀಮತ್ತರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾಮೋಘರಾಂಧನಂ ಜೀಯಾ ತೈಶೋಕ್ಕನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ |
- 2 ಶ್ರೀಜಿನರಾಜರಾಜಿತ ಪದಾಂಬುಜ ರಾಜಮರಾಳನಗಿರಿಯೊರಾಜಶಿರೋ
- 3 ಮಣಿ ಪ್ರಚುರಕೀರ್ತಿ ದಿಶಾವಳಯ ಪ್ರಕಾಶನು ತೇಜಃಭುಜ ಪ್ರತಾಪರಿಪುರಾಜಮುಖಾಂ
- 4 ಬುಜಹಸ್ತವೀರನುಂ ಧೂಜನವಂದ್ಯ ಹೊಂನನ್ನಪನರ್ತ್ವಿಜನಾವನ ಕಲ್ಪವೃಕ್ಷನುಂ | ಹೊಂ
- 5 ನ ಮಹೀಶನಾತ್ಮಜಯು ಮಾಳಿಯಬರಸಿಗೆ ಕಾಮರಾಜಗಂ ಸಂನುತಮೂರ್ತಿ ಹೊಂನನ್ನಪನಾತ್ಮಸಬಾ
- 6 ಂಧವ ಮಂಗರಾಜನುಂ ಪುನ್ಯಧೂಪಹರಿ ಹರನ್ನಪಾಲಕನಾತನ ಪುತ್ರ ಹೈವಣರಸಂಗೆ ಮನುಪ್ರಿಯಾಂ
- 7 ಗನೆಯು ಸಾಂತಲವೇವಿ ಸಮಾಧಿಕಾಲದೊಳು | ಆಕೆಯ ಗುರುಗಳು ರೋಹಿಣ್ಯಾಯ ನಾಂತರ್ದನಂ
- 8 ತವೀರೈರು ರತಿಸಂಕಾಶ ಸೊಬಗೆನಿಸಿ ಸಂದಿರ್ವಾಕಾಂತೆಗೆ ಹೈವಣರಸ ವೃಧನಾದಂ | ಸ್ಮರರೂಪಂ
- 9 ಸೂದ್ರಕಂಗೀ ಪುರದೊಳು ಕೀರ್ತಿವೆತ್ತ ಬೊಮ್ಮಣಸೆಟ್ಟಿಯ ವರ ವನಿತೆ ಬೊಮ್ಮಕಂಗಂ ವರಸುಗು
- 10 ಣಿ ಸಾಂತಲರಸಿ ಪುಟ್ಟದಳಾಗಳ | ಅರಸಪ್ರೌಢೆಯರ ತನೂಜೆ ವರಗುಣಿ ಬೊಮ್ಮಕನಾಕೆಯಾತ್ಮಜ ಸಾಂತಕರಸಿ
- 11 ಯು ಪರಮನ ಪದಮಂ ಸ್ಮರಿಯುಸಿ ಸುರೋಹಿತವೆತ್ತು ಸುಖದಿಂದಿರ್ವಳು ಆರ್ಹನನ ಪಾದಾಂಬುಜಮಂ
- 12 ಸ್ಮರಿಯುಸುತಂ ನಂಬಿ ಪದಮ ನಾಲಗೆಯೊಳಗುಚ್ಚರಿಸುತ್ತ ಸಾಂತಕರಸಿ ಶರೀರಮಂ ಪತ್ತೆಂಬುದಿನ
- 13 ದೊಳು ಸಂದಳು ವರವತ್ಸರ ತಾರಣದೊಳು ಸುರುಚಿರ ಪಾಲ್ಕುಣದ ಶುದ್ಧ ಪಾಡಿವಕಿಥಿಯೊಳು ಹರಿದತ್ಯ
- 14 ದಿನದಿ ಸಾಂತಕರಸಿಯು ಸ್ವರ್ಗಸ್ಥೆಯಾದಳಾಕಿನಿಮಿತ್ತಂ (ಆಕಿನಿಮಿತ್ತಂ)ಮಾಡಿಸಿದ ನಿಷಿಧಿಯಕಲ್ಪಂಗೆ ಮಂಗಳ ಮಹಾಶ್ರೀ ||

111

ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಪ್ವಾರಾಮುಖಿ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ಕಲ್ಲು.

- 1 ಶ್ರೀಮತ್ತರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾಮೋಘರಾಂಧನಂ ಜೀ
- 2 ಯಾ ತೈಶೋಕ್ಕನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ
- 3 ನಗಿರಿಯುಕುಲ ಚಕ್ರವರ್ತಿ.....ರಾಜನೀರ್ತಿತ.....
- 4 ರಾಸಾಮನ್ನರವಳಿಯಂ ಯಂತಾ ಹೊಂನನ್ನಪನಳಿಯಂ.....ಆಸಾಮ
- 5 ನ್ತನಪುತ್ರನರ್ಥಿಕಾಮಂ ಕೋಮಳ.....ಮರಸಂ.....ಅರಿನ್ನಪಾಲನಾತನ.....
- 6 ದೆ.....ಧರ ಚಾರುಕೀರ್ತಿ ಪಂಡಿತ.....ಸದ್ಗುರುಪಥು ಆಕಾಮನ್ನಪಾಲನಮಾಪ
- 7 ಯೋಜ.....ರಾಜ್ಯವೆನಗಿರಿಯುಮನಿತುಂ ತನಗಾಗೆ ಬೈಚಣಧೂಪತಿಮ.....
- 8 ನೆಗಲ್ದಂ ರಿಪುಸೈನ್ಯ.....ನವರ.....ನಪದಸರಸಿ.....ಜಿನಮುನಿಪಾದಾಂಬುಜಾತ.....ನೃಪಾಲ
- 9 ಬೈಚಣಸೆಟ್ಟಿಪರಿಣತಾಂತಸ್ಸರಣಂ ಆಂಕಿಪ್ಪ ಹೈವರಾಯನ ಪ್ರತಾಪವೆಂ
- 10 ತೆಂದೊಡೆ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಹಾ ಮಂಡಳೇಸ್ವರ.....ನಿಯಮಿಸರಗಂಡ.....ಪ್ರತಾಪ.....
- 11 ನೂಜಿಕಾಕನಿವ ಸಿಂಹಾಸನ ಚಕ್ರವರ್ತಿ ನಿಳಿಂಪಪುರವರಾ
- 12 ಧೀಶ್ವರನೆನಿಪ ಬೈಚರಾಜಂ ರಾಜ್ಯಂಗಯವಲ ಪಕವರಪ
- 13 ಗೌರವನೆಯ ವಿಕ್ರಮಸಂವತ್ಸರ ಮಾಗ ಶುಂ ಮಂದವಾರದ
- 14 ರಾತ್ರಿಯೊಳು ಹೈವರಾಜನ ಅಳಿಯ ಮಂಗರಾಜನು ಸ್ವರ್ಗಸ್ಥನಾದ ಶ್ರೀಜಿ
- 15 ನರಾಜರಾಜಿತ ಪದಾಂಬುಜದ್ವಂಗ.....ಕೀರ್ತಿಯಿಂದೀ ಜಗದೊಳೊ
- 16 ..ವಲಮೊಪ್ಪುವದಾನಿಯು ಹೈವೆಧೂಪನರಾಜಿಪ ಪುಟ್ಟದಾನೆಯಂ.....
- 17ಗೋವಿಜನರಹ ವಿಕ್ರಮಸಂ.....ನಗರ ಮಂಗನ್ನಪಂ ಸುರೋಹಿತ

- 18 ಕೆಯ್ದು ದಂ... ವಿಶುದ್ಧರಪ್ಪ ಮತ್ತ... ರಾಜಂ ಜಿನಮತಾಂಬುಧಿಕಮಕಿ
 19 ರಣಂನಗಿರಪುರಾಧೀಶ ಮಂಗರಸಂಗಂ... ರಾಜಸಂನುತ
 20 ... ರತಿಪಂಚದಾಣನನ—ಶ್ರೀ ಮಂಗಭೂಪಾಲಕಂ ಹಿಮರುಕ್
 21 ... ಶ್ರೀ... ವಿಕ್ರಮಸಂವತ್ಸರದ... ಮಾಪಮಾಸದ...
 22 ... ಸುರಾಂಗನಾರಮಣ...
 23 ಜೀಯೆಂಬಿನಂ...
 24 ... ಸಸಿಮಿತೇ | ಶ್ರೀವಿಕ್ರಮಾ...
 25 ಕಾಲ್ಯಾಣೇದೇವಪ... ಶುಭೇಪಕ್ಷೇವಳ
 26 ಕ್ಷೇಮಂದವಾರ...
 27 ಸುರಪದಮಂ...

112

ಗೇರಸೊಪ್ಪ ನಗರಗೇರಿಬಳಿ ತಿರುಮಲೆ ದೇವರ ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 7" 6' . 2" 9'

- 1 ಶ್ರೀಗಣಾಧಿ ಪತಯೇನಮಃ ಸ್ವಸ್ತಿ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾ ರಂಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಮನ್
- 2 ಮಹಾ ಮಂಡಲೇಶ್ವರರು ನಾಳುವ ಚೆನ್ನ ಭೈರಾದೇವಿ ಅಮ್ಮನವರು ನಗರರಾಜ್ಯವ ನಾಳುವಲ ಹೈವ ತುಳು ಕೊಂ ಕಣ ಮುಂತಾದ ರಾಜ್ಯಗಳನು ಪ್ರತಿಪಾಳಿಸುತ್ತಂ ಇ
- 3 ದ್ವಂದಿನ ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೫೨೦ನೆಯ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಮಾಪ ಬಿ ಜಿಲ್ಲಾ ಶ್ರೀಮತು ಕಾತ್ಯಪ ಗೋತ್ರದ ಬುಕ್ ಶಾಖೆಯ ಕರ್ಣಿ
- 4 ಕ ಮಲ್ಲರಸರ ಪಾತ್ರರು ನಾಳುವ ಸೇನದೊಳವ ವಡುಗೆ ತಮ್ಮಪ್ಪ ಸೇನದೊಳವರು ಗೇರಸೊಪ್ಪೆಯಲ್ಲಿ ಕಟ್ಟಿಸಿದ ದೇವಸ್ಥಾನದಲಿ ಶ್ರೀ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯನು ಪ್ರತಿ
- 5 ಪೈಯಮಾಡಿ ಆ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ ಪಾದಮೂಲದಲಿ ಚೆನ್ನಭೈರಾದೇವಿ ಅಮ್ಮನವರ ಹೆಸರಲಿ ದೇವರ ಅಮೃತಪದಿ ನಂದಾದೀಪ ಮುಂತಾದ ನಿತ್ಯನೈಮಿ
- 6 ತ್ರಿಕದ ಧರ್ಮವನು ಮನವಚನಕಾಯ ತ್ರಿಕರಣ ಸಿದ್ಧಿಯಿಂದ ಸಹಿರಂಜೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕ ಶಾಸನಾಂಕಿತಮಾಡಿ ದೇವಸ್ಥಾನವಾಗಿ ಬಿಟ್ಟು ಬರಿಸಿದ ಧರ್ಮ
- 7 ದ ಮೂಲನಾಥನ ಕೃಮ ವೆಂಕಂಡೇರಿ ನಮ್ಮ ತಂದೆ ನಾರಣಪ್ಪನವರು ನಾರಣನಾಯಕನ ಮಲ್ಲರಾಯ ನಾಯಕನ ಕಯ್ಯಲವೊಳಗೆ ಪಾ
- 8 ಕು ಪ್ರಮಾಡಿ ಸಂವತ್ಸರದಮೇರೆ ಆಡಹದ ವೃತ್ತಿ ಅರಮನೆಯ ಅಧೀನವಾಗಿರಲು ನಾವು ಕಟ್ಟಿಸಿದ ದೇವಾಲ ದಲಿ ಅಮ್ಮನವರ
- 9 ಹೆಸರಲಿ ಧರ್ಮಕ್ಕೆ ಬಿಡದೇಕಾದ ಕಾರಣ ಆಳಂಚಿಯೊಳಗೆ ಪ್ರಾಕ್ ಸಾಮಾನ್ಯವಾಗಿ ಉತ್ತಾರವೃತ್ತಿ ಅನಂತನ ಪಾಲು ಸಹವಾದ ಸ್ಥಳಗಳು
- 10 ಆ ಸ್ಥಳಗಳಿಂದ ಅರಮನೆಗೆ ತೆಟುವ ಬೆಳ್ಳಿಯ ವಿಳುವರೆ ಹೊನ್ನಿಂದ ತೆರಿಗೆ ಸಲುವಂತಾಗಿ ನಾವು ಅರಮನೆಗೆ ಕಾಣಕ್ಕೆ ಮಾಡಿ ಅಮ್ಮನವರ ಹೆಸರ
- 11 ಲ್ಲ ನಡೆವಂತೆ ಬಿಡುವರು ಈ ವೃತ್ತಿಗಳನು ತೆರುವ ಅರಸುಗಳು ಮಾನಮಾಡಿಕೊಂಡು ತಾವುಮುಂದಾಗಿ ಆಳುತಂ ಈ
- 12 ಸಾಧನ ಪ್ರಮಾಣಿನ ಚತುರ್ಗಡಿಯಿಂದೊಳಗೆ ಹೆವನ ಗಡಿಯದ ಮಗದ ಹೆಳ್ಳೆಯನು ಇತ್ತು ಗದ್ದೆಯ ಸ್ಥಳಗಳನು ಹೊರಗಾಗಿ ಮೇರಾದ ಸು
- 13 ದಿಯ ಬೀಜವರಿ ಮೂಡೆ ೨೫ ಕಣಲಗದ್ದೆ ಬೀಜವರಿ ಮೂಡೆ ೪ ಕಾಳೀಗದ್ದೆಯ ಬೀಜವರಿ ಮೂಡೆ ೩ ಅಂತು ಈ ಹೆಸರ ಗೊಂಡು ಬರೆದ ಸುಕಣೀರೇಮಕ್ಕೆ ಸಹಾ ಬೀಜವರಿ
- 14 ಮೂವತ್ತು ಅರು ಮೂಡೆಗದ್ದೆಸ್ಥಳಗಳು ಅರಕ್ಕೆ ಬಂದ ತೆಂಗಿನ ಹಿತ್ತಲು ಸಹವಾದ ಈ ಸಮಸ್ತ ವೃತ್ತಿಯ
- 15 ಲವನು ನಾವುಕಟ್ಟಿಸಿದ ತಿರುಮಲ ದೇವಾಲಯದಲಿ ಅಮ್ಮನವರ ಹೆಸರಿನಲಿ ನಡೆವ ನಿತ್ಯ ನೈಮಿತ್ತಿಕ ಮುಂತಾದ ಧರ್ಮಕ್ಕೆ ನಾವು ನಂಮ ತ್ರಿಕರಣ ಸುದ್ದಿ
- 16 ಯಿಂದ ಸಹಿರಂಜೋದಕ ದಾನಧಾರಾ ಪೂರ್ವಕ ಶಾಸನಾಂಕಿತ ಬೀಡು ದೇವಸ್ಥಾನವಾಗಿ ಬಿಟ್ಟು
- 17 ಕೊಟ್ಟಿವು ಈ ಸ್ಥಳಗಳಿಂದಲು ವರ್ಷ ೧ಕ್ಕೆ ಕಟ್ಟಬಹ ಧತ್ತ ನಾಡವೇಟೆ ಮೂಡೆ ೪೦೦ ನ
- 18 ಡಸುವ ಧರ್ಮದ ವಿವರ ಶ್ರೀ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ ಶ್ರೀ ಕಾರ್ಯವ ನಡೆಸುತಿಪ್ಪ ದೇವರಗ್ರಾಸಕ್ಕೆ ನಾಡವೇಟೆ ಮೂಡೆ ೪೦ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ
- 19 ಪಾದ ಮೂಲದಲ್ಲ ಉದಯಕಾಲದಲ್ಲ ನೈವೇದ್ಯಕ್ಕೆ ಪಾಠಾಳಿ ಹೊಯ್ದುಪಡಿಯಿಂದಲೂ ದಿನ ವೊಂದಕ್ಕೆ ಪೇಟೆಯ ಮೂಡೆ ೪ ಅಕ್ಕಿಯ ರಕ್ಕದಲಿ ವರ್ಷ ೧ಕ್ಕೆ ಸಂಧಾ
- 20 ರ ವೇಳೆಯ ಮೂಡೆ ೧೨ಕ್ಕೆ ಪುಷ್ಪಮಾಲೆಯ ನಡಸುವ ಹೂಗಳಿಗೆ ಧತ್ತ ನಾಡವೇಟೆಯ ಮೂಡೆ ೪೦ ರಾತ್ರಿಯಕಾಲದಲ್ಲ ನಡೆವ ನೈವೇದ್ಯಕ್ಕೆ ಧಂಡಾರಿ ಹೊಯ್ದು ಪಡಿಯಿಂದ
- 21 ಲೂ ದಿನ ವೊಂದಕ್ಕೆ ಪೇಟೆ ವೊಪ್ಪಿನ ಆಳಿ ರಬ್ಬದಲು ವರ್ಷ ವೊಂದಕ್ಕೆ ಸಂಧ್ಯಾರವೇಳೆಯ ಮೂಡೆ ೨೨ಕ್ಕೆ ದಾಳೋ ಜನು ಊಳಿಗವ ನಡಸುವ ಧಂಡಾರಿಗೆ ಧತ್ತ

- 22 ನಾಡುಪೇಟೆಯ ಮೂಡೆ ೪೦ ಈ ನೈವೇದ್ಯದ ಉಪಾರಕ್ಕೆ ಮಾನ ೧ಕ್ಕೆ ನಡಸುವ ತುಪ ಪೇಟೆಯು ೧ ಬಿದ್ದಿಯ ರೆಬ್ಬ
 ದಲು ವರ್ಷ ೧ಕ್ಕೆ ತುಪ್ಪ ೫ ಮಾನ ಮೂರರ ಕ್ರಯಕ್ಕೆ
 23 ಗ ೧|| = ಪೂಜೆಗೆ ಉದ್ವಾರ್ತನೆಗೆ ಸಹ ಶ್ರೀಗಂಧಧೂಪಕ್ಕೆ ಕ್ರಯ ಸೇರು ೧ಕ್ಕೆ ನಾಡುಪೇಟೆಯ ಮೂಡೆ ಪೊಂದು
 ಎಳುವರೆ ಹೊನ್ನು ರೆಬ್ಬದಲು
 24 ವರ್ಷ ಪೊಂದಕ್ಕೆ ಧತ್ತ ನಾಡುಪೇಟೆಯ ಮೂಡೆ ೧ ದಿನ ಒಂದಕ್ಕೆ ಎಳೆಯದೆರೆ ೨೫ರ ರೆಬ್ಬದಲು ವರ್ಷ ಪೊಂದಕ್ಕೆ
ಅಡಿಕೆ ೩೬೦೦ ಎಳೆಯದೆರೆ.....ಕಂಸಹಕ್ರಯ
 25 ದೇವರಿಗೆ ಉಡುಮೂರೆ ಸಹ ವರ್ಷ ಪೊಂದಕ್ಕೆ ತಂಗಿನಕಾಯು ೨೦೦ರ ಕ್ರಯಕ್ಕೆ ಗ ೧ ದೇವರ ಮುಂದೆ ಬೆಳಗುವ
 ನಂದಾದೀಪ ೨ಕ್ಕೆ ದಿನ ಪೊಂದಕ್ಕೆ
 26 ಯೆಣ್ಣೆ ಪೇಟೆಯ ಅರಮನೆಯ ರೆಕ್ಕದಲು ಅರಕಿಗೆ ಸಲುವುಡು ಸಹ ವರ್ಷ ಪೊಂದಕ್ಕೆ ಯೆಣ್ಣೆಪೇಟೆಯ ಹಾನೆ ೪೫ಕ್ಕೆ
 ಕ್ರಯ ೩ ಗ ಕಾರ್ತಿಕಮಾಸದಲು ನಡವ ಕಾ
 27 ತೀರ್ತಪೂಜೆಗೆ ದಿನ ಪೊಂದಕ್ಕೆ ನಡವ ನೈವೇದ್ಯದ ಅಕ್ಕಿ ಹೊನ್ನಿವಾಳದ ದೀಪಾರಾಧನೆ ಎಂಣೆ ಮುಂತಾದರ ಕ್ರಯಕ್ಕೆ
 ಗ ೨- ಆ ಮಾಸದಲು ನಡವ ಭೋಜನದ ಧರ್ಮ ಅಕ್ಕಿ ಕ್ರಯ
 28 ಸೊಟ್ಟಿಗೆ ಗೋಧಿ ಬಲ್ಲದ ಕ್ರಯ ಸಂಬಂಧಕ್ಕೆ ಸರಿಸುವ ಸೋಪಸ್ಯರ ಮುಂತಾದ ವೆಚ್ಚಸಹ ವರಹ ಗ ೫ ಉತ್ತರಾ
 ಯಣ ಸಂಕ್ರಾಂ
 29 ತಿಯ ಪೂಜೆಗೆ ದಿನ ೧ಕ್ಕೆ ಎಂಣೆಯ ಹಾಡ ಅರೆಯರೆಕ್ಕದಲು ದಿನಮೂರಕ್ಕೆ ಎಂಣೆಯ ಹಾಡ|| ಕ್ರಯ ವರಹ ಗ ೩
 ಅಂತು ವರ್ಷ ೧ಕ್ಕೆ ಧತ್ತಸಹ
 30 ಮೂಡೆ ೧೩೫ ವರಹ ಕೊಂಠತ್ತು ಗುಳಿಗೆ ಬೇಳಿಗೆ ವರಹ ೧ಕ್ಕೆ ಧತ್ತ ನಾಡುಪೇಟೆಯ ಮೂಡೆ ೬ರ ರೆಬ್ಬದಲು
 31 ಪೇಟೆಯ ಮೂಡೆ ೧೧೫ ನಾಡುಪೇಟೆಯ ಇನ್ನೊಕ್ಕೆವತ್ತು ಮೂಡೆ ಧತ್ತವನು ತಥಾತಿಥಿ ಆರಧ್ಯವಾಗಿ ತಿರುವೆಂಗಳ
 ನಾಥಸ್ವಾಮಿ
 32 ಯ ದೇವರ ಚೀಟು ಪ್ರಮಾಣಿಗೆ ಶ್ರೀಕಾರ್ಯವನಡಸುವ ಛಟ್ಟ ಮುಂತಾದವರು ಯೆತ್ತಿತಂದು ಈ
 33 ಬರೆದ ಪ್ರಮಾಣನ ಧರ್ಮವನು ತಮ್ಮ ಮುಖಾಂತರದಲ ತಮ್ಮ ಸಂತತಿಯವರ ಮುಖಾಂತರದಲ ಕಾಲಕಾಲಂ
 ಪ್ರತಿಯಲು ಸಾಂಗವಾಗಿ ನಡೆಸಬಹರು ಎಂದು ತಿಮ್ಮಪ್ಪ ಸೇನಬೋವರು ಕ
 34 ಟ್ಟಿಸಿದ ದೇವಸ್ಥಾನದ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ ಪಾದ ಮೂಲದಲು ಚಿನ್ನ ಭೈರಾದೇವಿ ಅಮ್ಮನವರ ಹೆಸರಲ
 ನಡವ ಅಮ್ಮತಪಡಿ ನಂದಾ
 35 ದೀಪ ಮುಂತಾದ ಸಿಕ್ಕ ನೈಮಿತ್ತಿಕ ಧರ್ಮಕ್ಕೆ ನಾವು ನಮ್ಮ ವಚನ ಕಾಯು ತ್ರಿಕರಣ ಸುದ್ದಿಯಿಂದ ಸಕರಣ್ಯೋದಕ
 ದಾನಧಾರಾ ಪೂರ್ವಕ ಶಾಸನಾಂ
 36 ಕಿತ ಬೀಡು ದೇವಸ್ಥಾನವಾಗಿ ಬಿಟ್ಟ ಬರಸಿದ ಬಾಳ ಧರ್ಮದ ಮೂಲ ಶಾಸನ ಇಂತವು ದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು

113

ಗೇರಸೊಪ್ಪಾ ಜಲಪಾತದಿಂದ ಹೋಗುವದಾರಿಯಲ್ಲಿ ಸೂಳಿಕೆರೆ ಬಳಿ ನಟ್ಟಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" x 2' 6"

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| 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತೈಲೋಕ್ಕ | 9ಕೇತೇಶ್ವರ ದೇವರಪ್ರತಿಷ್ಠೆಯಂ ಮಾಡಿ ಆದೇವರ |
| 2 ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ ಸ್ವ | 10ದೀಪ್ತಿಗೊ.....ಹಾರ |
| 3 ಸ್ತಿ ಶ್ರೀಮನ್ನ ಹಾಮಂಡಳೇಶ್ವರ ಆರಿರಾಯ ವಿಭಾಡ | 11 ದಾನಕ್ಕೊ ಬಿಟ್ಟಗದ್ದೆ..... |
| 4 ಧಾಪೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡ ಪೂರ್ವಪಶ್ಚಿಮ ದಕ್ಷಿಣ | 12 .....ಹಕ್ಕಲಗೆ ಬಡಗಳು |
| 5 ಸಮುದ್ರಾದಿಪತಿ ಶ್ರೀಮತು ಪ್ರತಾಪ ವೀರದೇವ ರಾ | 13 .....ಮಹಾಜನಂಗಳ ನೊಡಂಬಡಿಸಿ |
| 6 ಯರು ರಾಜ್ಯಂ ಗಯವಲ ಶ್ರೀಮತು ಪಪುಂಗಳ ಸಂ | 14 ಕೊಟ್ಟರು ಇದಕ್ಕೆ ತಹಿದವರು ಮಾತಾಹಿತೃಗಳಿಗೆ |
| 7 ವತ್ಸರದ ಮಾರ್ಗ.....ಅದಿವಾರದಲು ಆ | 15 ದೋಹಿಗಳು \|\| ಶ್ರೀ ಶ್ರೀ |
| 8 ಪೂರ ಕಲ್ಲು ಕೇತಪಂಗಳು..... | |

INDEX TO THE ANNUAL REPORT OF THE ARCHÆOLOGICAL DEPARTMENT.

A.

	PAGE.		PAGE.
Abhinava-hasta-vedegam, engraver,	2	Anantatirthankara Chaityâlaya, Jain	117
Abhinava Nṛsimhabhârati, guru at Srin- gêri,	18	temple in Gersoppe,	11
Ācharasa, governor,	24, 116	Āndhra, inscriptions of Nâsik,	10
Āchâri Venkatâya, male,	67	Āndhras, people,	91
Achyutarâya, king of Vijayanagar,	64, 65,	Andige Mâdaya, warrior,	75
	66	Anḍula, village,	75, 112
Ādeppa, male,	42	Anḍulêśvara or Anḍurêśvara, god,	115
Ādigâvunḍa, male,	76	Ānegondi-sthala, division,	2, 3
Aḍudvivêdi, male,	75	Ānekoṇḍa, village,	77
Aghôrasâktipandita, Saiva priest,	28	Ānevaṭṭi, hōbali,	74
Aghôrêśvara temple, temple at Ikkêri,	5, 6	Ānga, kingdom,	8, 75
Āgnidhriya, a sacrificial term denoting the place where the sacrificial fire is preserved	75	Āngadi, village,	69, 74
Agulî, village,	24	Ānjanêya, god,	66
Āhavamalla or Āhavamalladêva, Châlukya king,	45, 74, 112	Anṇappa, male,	75
Āhavanîya, sacred fire,	74	Antarvêdi Āvaṇa, village,	13
Ajaṇa, son of Kallapaśrêṣṭhi, merchant,	95, 119	Apabhramśa, a Sanskritic dialect,	73
Ajja or Ajjanripa, king of Paśchima- nâḍu in Kuntala Dêśa,	95, 118	Aparâjitâ, god,	56
Akhilâṇḍêśvari, goddess,	6	Āpastamba-sûtra, a sacred work,	8
Amarâvati, village,	11	Aralaguppe, village,	42
Amba, king of Nagira, son of Sanga,	95, 118	Arasabôjabôva, male,	99, 118
Ambikâ, goddess,	52	Arasappodeya, chief,	24, 26, 28,
Ambîrâya, chief,	118	Arasikere, s. a. Arsikere, town,	32, 33, 34, 115
Ambuga, village,	8	Arasiyakere, s. a. Arsikere, town,	32, 35, 114, 115
Amṛitarâśipandita, Saiva priest,	28, 114	Arekâra Śivadêvaya, male,	95
Amudapperumâl, god,	41	Āriya Maliseṭṭi, male,	69, 115
Anantanâtha, image,	7	Arjunayya, male,	75
Anantaśayana, sacred place,	15	Asôka, Mauryan Emperor,	10
Anantatirtha, Jaina god,	99	Āstâra, a sacrificial term denoting a place surrounded by darbha grass.	75
		Atṭahara Poleyamma, male,	75
		Attalûr, village,	75
		Aurangzeb, Moghul emperor,	3
		Āvaṇi, village,	8

B.

Bâdarâyana, s. a. Vyâsa, sage,	15	Ballâla, son of Ereyanga, Hoysala king	31
Badari, sacred place on the Hîmâlayas,	15	Ballâla s. a. Ballâla II, Hoysala king,	31
Bâgulî, village,	75	Ballâla II, Hoysala king,	38, 114, 115
Bâguligara Gaudamaya, male,	90	Ballâlêśvara, god,	31, 32
Bâhōja, engraver,	2	Ballaya, male,	36
Baichanasetṭi, male,	100	Ballûr, village,	45
Baichirâja, Gersoppe chief,	117	Bammagauḍa, male,	85
Bairagânapalli, village,	43	Bammagavunḍa, male,	35
Balakere, tank,	79, 113	Bammaṇaheggade, male,	71
Baleyanṇa Vergade, Chief of Koḍanâḍ,	5	Bammarasa, chief,	80, 114
Ballâla, Hoysala king,	16, 17	Bammaya, male,	63

	PAGE.		PAGE.
Bammaya-Nāyaka, male,	87	Bhairava, chief of Kalasa,	18, 19
Bammeyakere, village,	38	Bhanguva-kallu, a stone under which people	
Bammisetṭi, male,	85	could take shelter against persecution,	46, 112
Bammisetṭi, male,	90	Bhānuvalḷi, village,	2
Banavāse, kingdom,	32	Bhārangi, village,	70, 71
Banavase or Banavāsi, kingdom,	79, 84,	Bhārata, epic,	19
89, 97, 115, 117, 120		Bhāratikṛishṇatīrtha, guru at Srīngēri,	16,
Banavase muvattilchchhāsīram, province,	76		17, 20
Banavasēnād, province,	113	Bhaṭṭa Viṣṇu, male,	75
Banavāsi, village,	20	Bhavyāmbikā, goddess,	19
Banavāsi, s. a. Banavase, kingdom,	21, 74,	Bhīmāchārya, male,	68
	117	Bhōjas, people,	10
Banavāsīnāḍu, do	78	Bhujabalapratāpachakravarti, title,	76
Bandane, s. a. Bandanike, village,	90, 113,	Bhujabala Vīraṅga, title of Hoysaḷa kings,	32
	120	Bhūlōkamalla, Chāḷukya king,	77, 113
Bandanike, village,	76	Bhuvanēśvar, place,	10
Bankaṇa, male,	115	Bidure, s. a. Bidnur, capital of Sivappa	
Bankāpura, village,	38	Nāyaka,	19
Bannāchāri, engraver,	45	Bilige, village,	20
Barvōja, engraver,	2	Billēśvara, god,	5
Basagōṇḍa, s. a. Basavagaṇḍa, chief of		Bīramagaṇḍi, female,	88, 115
Keladi,	119	Bisalahalli, village,	75
Basava, chief of Keladi,	30	Biya Baḷegāraseṭṭi, male,	92, 113
Basavadannāyaka, minister,	26	Bōdhaghana, disciple of Surēśvara,	16
Basavadēvarasa, chief of Banavāsi,	21, 117	Bomma, warrior,	77
Basavadēvarasa, chief of Chandrapura,	97	Bommakka, wife of Bommanaseṭṭi,	99, 118
Basavagaṇḍa, chief of Keladi,	67, 119	Bommanaseṭṭi or Bommarasa, merchant,	99, 118
Basavalingaiya, male,	82	Bommaya, minister,	78
Basavalingappa, male,	80, 81, 121	Bommeya Nāyaka, male,	75, 115
Basavanandihalli, village,	76	Boppa, warrior,	90, 113
Basavanāyaka, male,	35	Boppadēva, male,	113
Basavaseṭṭi, male,	75	Boppaya, male,	36
Basaveyadannāyaka, minister,	24, 116	Boppōja, engraver,	32
Bayichanāyaka, chief,	57, 121	Brahmachāri Chāvanabhaṭṭa, male,	38
Bayirāṇa, male,	48	Brahmagiri, a hill near Molkālmuru, in the	
Bayirāṇa, male,	63	north of Mysore State,	10
Bayiraya, male,	36	Brahmasūtras, work,	15
Bēdās, a wild tribe,	88, 91	Brāhmi, script,	12
Bēdige, a tax	47	Būdanūr, village,	8
Bēlayya, male,	75	Buddhists, a sect,	12
Bēlūr, town,	8	Bukka II, Vijayanagar king,	16, 17, 18
Benares, sacred place,	16	Bukkāmbikā, Queen,	52, 116
Bengālī, language,	12	Bukkaṇṇa Voḍeyar, s. a. Bukka I, Vijaya-	
Benkipur, village now called Bhadrāvati		nagar king,	24
near Shiroga,	20	Bukkarāya, king of Vijayanagar,	59, 84, 88
Bettige Śivayya, warrior,	89, 113	Bullappa, male,	88
Bētūr, village,	2, 3, 22		
Bēvajji, village,	36		
Bhadrappa, male,	62		

C.

Canara, district,	21	Chāmanabhaṭṭa, male,	92, 121
Chākanapalli, village,	44, 45	Chānakya, minister of Chandragupta,	69
Chāḷukya, dynasty,	10, 11, 14, 21, 33, 45,	Chandragutti, village,	92, 121
69, 73, 77, 79, 89, 92, 112, 113, 114		Chandrapura, s. a. Chandragutti, village	97, 117
Chāḷukyachakravarti, title,	79	Chandra Śāta Prakrit inscription of	
Chāḷukya-Rāma, title,	74	Koḍavolu	11
Chāḷukya Vikrama, Era,	72, 90, 91, 92		
Chaluvaia, officer,	53, 54, 120		

	PAGE.		PAGE.
Chandraśêkharabhârati, <i>guru at Srîngêri</i> ,	17, 18	Chikkappa, <i>male</i> ,	62
Chandravalli, <i>site near Chitaldrug town</i> ,	1, 104	Chikkappadêvaru, <i>male</i> ,	57
Channabasava, <i>male</i> ,	23	Chikkappannarâya, <i>chief of Guttala</i> ,	66, 117
Channakêśava, <i>temple at Kûduvalli</i> ,	8	Chikmagalûr, <i>town</i> ,	7
Châtvala, <i>a sacrificial term denoting a pit for throwing refuse</i> ,	75	Chilukavâdi, <i>village</i> ,	53, 120
Chaudagoṇḍa Bhadragaṇḍarasa, <i>chief of Keladi</i> ,	67, 119	Chilukavâdi, <i>copper plate grant of Krishna-râja Voḍeyar II, Mysore king</i> ,	52
Chaudi, <i>female</i> ,	68	Chitaldrug, <i>town</i> ,	104
Chauti, <i>village</i> ,	86, 116	Chitaldrug chiefs,	3
Chennabasavagaṇḍa, <i>male</i> ,	85	Chitradurga, <i>s. a. Chitaldrug, town</i> ,	1
Chennabhairâdêvi Amma, <i>Queen of Haive kingdom</i> ,	71, 102, 118	Chittaiya, <i>male</i> ,	75
Chennammâji, <i>Queen of Keladi</i> ,	15, 19, 61, 63, 119	Chittûr, <i>village</i> ,	2, 4
Chennâpura, <i>village</i> ,	49	Chôla, <i>name of a Kingdom and its Rulers</i> ,	10, 11, 12, 21, 45, 52, 74
Chennarâjadêva, <i>priest of Lingâyat sect</i> ,	59	Chôlâchâri, <i>male</i> ,	41
Chêra, <i>kingdom</i> ,	74	Chôlaganḍa, <i>warrior</i> ,	45, 112
Chettaya, <i>male</i> ,	35	Chôlanasingam, <i>title</i> ,	45
Chikkabâyasetti, <i>male</i> ,	75	Chôlaragudḍa, <i>a hill near Chitaldroog</i> ,	1
Chikka Chauti, <i>village</i> ,	85, 86	Chôrayya, <i>governor of Nelavanki</i> ,	46, 112
Chikka Mâgaḍi, <i>village</i> ,	76	Chôvarasa, <i>chief of Nelavanki</i> ,	45, 112
Chikkaṇṇa, <i>male</i> ,	36	Chôva Vankaraga, <i>warrior</i> ,	45, 112
		Chutu, <i>a dynasty of kings</i> ,	2, 11, 14, 104
		Chutukulânanda-Ŝâtakarṇi, <i>king</i> ,	14
		Cochin, <i>country</i> ,	10
		Coorg, <i>province</i> ,	14

D.

Dâhâdêvi, <i>female</i> ,	38	Dêvaṇṇa Mâdarasa, <i>male</i> ,	50
Dakshabrahma, <i>Puranic king</i> ,	6	Dêvarahalli, <i>village</i> ,	56
Daṇḍi, <i>author</i> ,	12, 13, 14	Dêvara Mâdigauḍa, <i>male</i> ,	50
Dâsanagâri Vâja, <i>smith</i> ,	44	Dêvarâya, <i>king of Vijayanagar</i> ,	62, 103, 116
Dâsaya, <i>male</i> ,	36	Dêvâsa, <i>village</i> ,	68
Dattâtrêya, <i>god</i> ,	7	Dêvaya, <i>male</i> ,	87
Dauli, <i>village</i> ,	10	Dêvayya, <i>priest</i> ,	71, 113
Dekhan, <i>country</i> ,	12, 16	Dhârâ, <i>city</i> ,	69
Delhi, <i>city</i> ,	16	Dhârvâr Kannaḍa, <i>a dialect of Kannaḍa language spoken in Dhârvâr</i> ,	11
Dêmayya, <i>male</i> ,	69	Dharmarâsîpaṇḍita, <i>Saiva priest</i> ,	28
Dêsâyi Bishtappa, <i>male</i> ,	82	Dhishṇya, <i>a sacrificial term denoting a platform</i> ,	75
Dêsâyi Guttala Lachapagaṇḍa, <i>chief</i> ,	86, 121	Dhuradeḍe-Râma, <i>title</i> ,	45
Dêsâyi Guttalada Hanumantagaṇḍa, <i>male</i> ,	85, 120	Dommaya, <i>male</i> ,	89, 113
Dêśeśvara temple at Maddur,	59	Dravidian, <i>language</i> ,	11, 13
Dêsi-gaṇa, <i>a class of Jainas</i> ,	95, 119	Dravidians, <i>people</i> ,	12
Dêsinâtha, <i>god</i> ,	59, 116	Duggaveggaḍe, <i>male</i> ,	71
Dêspâṇḍe, <i>an office</i> ,	66	Durga, <i>temple near Hirê-Mâgaḍi</i> ,	90
Dêvachandrasûri, <i>Jaina guru</i> ,	95, 119	Dutu, <i>a dynasty of kings</i> ,	2
Dêvagaṇḍa, <i>male</i> ,	57	Dvârâvati, <i>capital of the Hoysala kings</i> ,	31
Dêvagaṇḍa, <i>chief of Keladi</i> ,	67	Dviguṇa-Nrisimhabhârati, <i>guru at Srîngêri</i> ,	18
Dêvagiri, <i>fort</i> ,	70	Dyâmavve temple near Hirechauti,	84
Dêvagoṇḍa, <i>s. a. Dêvagaṇḍa, chief of Keladi</i> ,	119		

E.

	PAGE.		PAGE.
Ēchale, <i>queen of Narasimha I,</i>	31	Emmanūr, <i>village,</i>	78, 79, 113
Ēchale, <i>queen of Eraga alias Ereyanga,</i>	31	Emmanūru Paramēśvara <i>temple near Hire-</i>	
Eduttakai Amudiyār, <i>male,</i>	41	<i>chauti village,</i>	79
Ekkalasamudra, <i>tank,</i>	40, 115	Ennegēri, <i>village,</i>	79, 114
Ekkalasetti, <i>male,</i>	39, 40, 115	Ennekoppa, <i>village,</i>	86, 87
Elavare <i>alias Kēsavapura, village,</i>	40, 115	Eraga, <i>s. a. Ereyanga, Hosyala king,</i>	31
Emanūr, <i>village,</i>	77	Ereyanga, <i>Hoysala king,</i>	30

G.

Gaṇḍabhêruṇḍa, <i>a fabulous bird having</i>		Gôdâvari, <i>river,</i>	10
<i>two faces and believed to be invincible,</i>		Gôhalaiya, <i>male,</i>	75
6, 31	45	Gôjas, <i>people of Gijeyahalli,</i>	28, 114
Gaṇḍa-Nârâyana, <i>title,</i>	32, 47	Gôjêśvara or Gojjêśvara, <i>god,</i>	28, 35, 114, 115
Gangavâdi, <i>kingdom,</i>	91	Gôkarna, <i>sacred place on the West Coast</i>	
Gangavalli, <i>village,</i>	10	<i>of India,</i>	16, 20, 117
Ganjâm, <i>district,</i>	52	Gôpagaṇḍa, <i>chief of Keladi,</i>	67, 119
Gaṭṭavâdi, <i>village,</i>	74	Gôpâlakrishṇa, <i>temple of Kannambâdi,</i>	8
Gauḍa, <i>kingdom,</i>	85, 121	Gôvardhanagiri, <i>hill,</i>	70, 71, 119
Gauḍa Basappa, <i>male,</i>	57	Gôvardhana Nâgadêva, <i>male,</i>	75
Gauḍahalli, <i>village,</i>	35	Gôvindâchârya, <i>guru of Sankarâchârya,</i>	15
Gauḍeya, <i>male,</i>	13	Grantha, <i>script,</i>	12
Gauḍi, <i>a dialect of Prâkrit,</i>	85, 116	Guḍigere, <i>village,</i>	32
Gauḍinâd, <i>district,</i>	43	Gummanahâlu, <i>village,</i>	77
Gaunapalli, <i>village,</i>	21, 118	Guṇḍamayya, <i>Châlukyān general,</i>	69, 112
Gersoppa, <i>state and kingdom,</i>	117	Gûrjara, <i>kingdom,</i>	74
Gêrasoppa or Gêrasoppe or Gêrsoppe,		Guruśataka, <i>a poem by Sachchidânanda</i>	
<i>village, 93, 95, 97, 99, 100, 103, 117, 118</i>	117	<i>Bhârati,</i>	19
Gersoppe <i>chiefs,</i>	95, 119	Guruvamśamahâkâvya, <i>work,</i>	15, 19, 20
Ghanasôkavali, <i>a division among Jainas,</i>	95, 119	Guttala, <i>village and kingdom,</i>	66, 83, 85, 117, 120, 121
Gijeyahalli, <i>village,</i>	34, 35, 36, 38, 39, 115	Guttala Lachapagaḍa, <i>chief,</i>	86, 121
Ginivâla, <i>village,</i>	92	Guttala Mânika Kâlagauḍa, <i>chief,</i>	121
Ginṇalagunḍi, <i>fort,</i>	80, 114	Gutti, <i>village,</i>	80, 114
Giridurgamalla, <i>title of Hoysala kings,</i>	32		

H.

Haḍeṇḍa, <i>male,</i>	76, 115	Hanumantagaḍa, <i>chief of Guttala,</i>	120
Haivaṇa, <i>king,</i>	95	Hanumantêśvara, <i>god,</i>	71, 119
Haivaṇarasa, <i>son of Mangarâja, king of</i>		Hânungal, <i>kingdom,</i>	32
<i>Gersoppe,</i>	99, 118	Haradanahalli, <i>village,</i>	48, 49, 50
Haivaṇnarasa, <i>king,</i>	95, 118	Haragâvuṇḍa, <i>warrior,</i>	87
Haive, <i>kingdom,</i>	102, 118	Haridâsaiya, <i>male,</i>	54, 120
Haivebhûpa, <i>son-in-law of Mangabhûpa,</i>	118	Harihara, <i>Vijayanagar king,</i>	16, 17, 85
Haivebhûpâla or Haiveyabhûpâla, <i>king of</i>		Hariharakramita, <i>male,</i>	61, 119
<i>Gersoppe,</i>	97, 117	Hariharanripâla, <i>son of Kâmarâja,</i>	99
Haivenripa or Haiverâja, <i>king of Gersoppe,</i>	117	Hariyamagaḍa, <i>male,</i>	35
	100	Hariyaṇṇa, <i>male,</i>	36
Haiveyarâya, <i>king,</i>	8	Hârûva Bammiseti, <i>male,</i>	79
Halêbid, <i>village,</i>	16	Hastâmalaka, <i>disciple of Sankarâchârya,</i>	15, 16
Hampe, <i>village,</i>	89, 90, 113, 114	Havirdhâna, <i>a seacrificial term meaning</i>	
Hanche, <i>village,</i>	69	<i>the offering of fire oblations,</i>	75
Hancheya Mâdhavayya, <i>male,</i>	56	Hedatâle, <i>village,</i>	52
Handikuppa, <i>village,</i>	20	Heggaḍe Nâkiyaṇṇa, <i>male,</i>	35
Hanuma, <i>a local chief at Benkipur,</i>	62		
Hanumantâchârya, <i>male,</i>			

	PAGE.		PAGE.
Heggade Rêvaṇṇa-Kêtamalla, <i>minister</i> ,	28, 114	Honnama, <i>minster of Singhanadêva</i> ,	70, 115
Hevasa, <i>village</i> ,	102	Honnasetti, <i>merchant</i> ,	97, 117
Hirechauṭi, <i>village</i> ,	77, 79, 80, 83, 84	Honnarasa, <i>king of Nagira</i> ,	118
Hire Mâgaḍi, <i>village</i> ,	90	Honnâvâr, <i>village</i> ,	20
Hiriya Chauṭi, <i>village</i> ,	85, 121	Honnâvâr, <i>Taluk in North Canara District</i> ,	93
Hiriyodevar, <i>priest</i> ,	57	Honnâvur or Honnavura, <i>village</i> ,	70, 71, 113, 115
Hiriyûr sthâna, <i>an office</i> ,	75, 115	Hosûr, <i>village</i> ,	58
Hittabe, <i>female</i> ,	75	Hoysala, <i>dynasty</i> ,	21, 22, 26, 28, 30, 33, 35, 80, 85, 113, 114, 115
Holagere, <i>village</i> ,	75	Hoysalarâjya, <i>kingdom</i> ,	56
Hombucha, <i>village</i> ,	67	Huligere, <i>village</i> ,	115
Honganûr, <i>village</i> ,	21, 47, 99, 117, 118	Hulimane, <i>village</i> ,	67
Honna or Honnabhûpa, <i>king of Gersoppa</i> ,	21, 99, 100	Hurulipâleya, <i>village</i> ,	66, 117
Honnabarasi, <i>queen of Haivana</i> ,	95, 118	Hurupattana, <i>district</i> ,	85, 120
Honnagaudan Âraḍi Dêsigâvunḍan, <i>male</i> ,	83		

I.

Indo-Aryan family of languages	11	Îsvara, <i>god</i> ,	51
Iranians, <i>ancient Persians</i> ,	12	Îsvara, <i>king</i> ,	51
Ikkêri, <i>village</i> ,	2, 5, 67	Îsvara, <i>son of Kriyâśakti</i> ,	32
Ikkêri, <i>state</i> ,	18	Îsvara, <i>temple in Arasikere</i> ,	8, 26
Inavallipura, <i>village</i> ,	20	Îsvara temple, <i>in the village Ikkêri</i> ,	67
Irundûr or Iruvundûr, <i>village</i> ,	95, 118	Îsvaratîrtha, <i>Śringêri guru</i> ,	16

J.

Jagadêkamalla, <i>Châlukya king</i> ,	79, 113	Jaugada, <i>place</i> ,	10
Jagadêva Singidêvarasar, <i>governor</i> ,	71	Jâvagal, <i>village</i> ,	38
Jâgale, <i>village</i> ,	92, 113	Jayasimha, <i>Châlukya king</i> ,	73, 78, 113
Jagannâtha, <i>sacred place</i> ,	16	Jayasimhadêva Jagadêkamalla, <i>Châlukya king</i> ,	113
Jagannâthakatṭe, <i>place</i> ,	22	Jayasimha, <i>Châlukya king</i> ,	78
Jagatêśvara temple at Ânekoṇḍa,	2	Jêḍara Dâsimayya, <i>male</i> ,	35, 115
Jakkabarasi, <i>queen of Manga, king of Ânevali</i> ,	95	Jnânaghana, <i>Śringêri guru</i> ,	16
Jakkaladêvi, <i>elder sister of Padmaṇṇarasa</i> ,	95, 118	Jnânagiri, <i>Śringêri guru</i> ,	16
Jannayya, <i>male</i> ,	25	Jnâna . . . paṇḍita, <i>male</i> ,	47
Jatîngi Râmêśvara, <i>hill near Molâkâlmuru in the north of Mysore State</i> ,	10	Jnânôttama, <i>Śringêri guru</i> ,	16
		Jvâlâmukhi, <i>temple in Gersoppa</i> ,	100

K.

Kachcheya-Ganga, <i>title of Nitimârگا</i> ,	21	Kalasa, <i>kingdom</i> ,	104
Kachchavi pole, <i>a standard measure for finding out the area of land</i> ,	70	Kalâśêśvara temple at Kûḍuvalli,	8
Kadamba, <i>dynasty</i> ,	11, 14, 77, 78, 89, 113	Kâlâṭi, <i>village</i> ,	15
Kadêbasti, <i>Jaina temple in Gersoppe</i> ,	95	Kâli, <i>name of a field</i> ,	102
Kadēyanandihalli, <i>village</i> ,	71, 72	Kaligaḍu Nâḍigara Nârayanâyaka, <i>warrior</i> ,	22
Kâlabbhairava, <i>temple at Bêtûr</i> ,	3	Kalinga, <i>kingdom</i> ,	74
Kâla-Bomma, <i>male</i> ,	77	Kaliyanasetti, <i>male</i> ,	75
Kalachurya, <i>dynasty</i> ,	21, 78, 79, 80, 90, 113, 114	Kallagaḍa, <i>male</i> ,	35
Kalale, <i>village</i> ,	53, 54, 120	Kallapa, <i>male</i> ,	103
Kâlâmukha, <i>sect</i> ,	28, 114	Kallapaśrêṣṭhi, <i>merchant</i> ,	95, 118
Kalasa, <i>village in Mûdagere Taluk, Kadur District, Mysore State</i> ,	18	Kallarasa, <i>chief of Irundûr</i> ,	95, 118
		Kallayya, <i>male</i> ,	89
		Kallêśvara temple at Bêtûr,	3

	PAGE.		PAGE.
Kalpasûtras, <i>a class of sacred works</i> ,	74	Kêralaputras, <i>people</i> ,	10, 118
Kalyâna, <i>capital of Western Châlukya kings</i> ,	69	Kêśava, <i>king</i> ,	118
Kalyâni Hanumantâchârya, <i>male</i> ,	62	Kêśavarâya, <i>son of Tangaledêvi</i> ,	95
Kâmagauḍa, <i>warrior</i> ,	62, 116	Kêśavapura, <i>s. a. Elavare, village</i> ,	39, 40, 115
Kâmagâvunḍa, <i>male</i> ,	78, 79, 113	Kêśirâja, <i>male</i> ,	38
Kâmaṇṇadandanâyaka, <i>son of Sômaṇḍan-</i>	97	Kestûr, <i>village</i> ,	57, 58
<i>danâyaka</i> ,	118	Kêtabbe, <i>female</i> ,	34
Kâmarâja, <i>chief</i> ,	43	Kêtamalla, <i>male</i> ,	33, 85, 114
Kâmaśarma, <i>male</i> ,	42.	Kêtamallasetti, <i>warrior</i> ,	59, 80, 114
Kambâlapalle, <i>or Kambalapalli, village</i> ,	43	Kêtaṇḍa, <i>male</i> ,	103
Kâmbhôjas, <i>people</i> ,	10, 116	Kêtêśvara, <i>god</i> ,	103
Kâmiyâchârya, <i>male</i> ,	52	Kêtiseti, <i>male</i> ,	75
Kammanahalli, <i>village</i> ,	87, 88	Khaṇḍerâya, <i>signature</i> ,	66, 117
Kampa, <i>brother of Harihara, king of Vijaya-</i>	16	Koḍanâḍ, <i>district</i> ,	5
<i>nagar</i> ,	83, 121	Koḍavolu, <i>a village in the Gôḍâvari district</i> ,	11
Kanchapa, <i>male</i> ,	83	Kolâr, <i>town</i> ,	8
Kandalî, <i>village</i> ,	71	Kolhâpûr, <i>town</i> ,	10
Kanigalamakke, <i>name of a field</i> ,	28, 114	Kollâgâla, <i>village</i> ,	53
Kaṇiganakere, <i>tank</i> ,	102	Kollâpur, <i>town</i> ,	44
Kaṇila, <i>name of a field</i> ,	102	Kôlur, <i>forest</i> ,	69
Kaṇile-makke, <i>name of a field</i> ,	22	Kolûru, <i>village</i> ,	18
Kankappajîya, <i>male</i> ,	68	Kommaya, <i>male</i> ,	36
Kanna, <i>male</i> ,	10, 11, 12, 14	Koṅgu, <i>kingdom</i> ,	32
Kannada, <i>language</i> ,	8	Konkaṇa, <i>kingdom</i> ,	74, 102, 118
Kannambâḍi Reservoir, <i>a tank</i> ,	8	Kopada Mari Basapagaḍa, <i>male</i> ,	86
Kannambâḍi Amma temple, <i>a temple in</i>	8	Koppa, <i>town</i> ,	45, 120
<i>Kannambâḍi</i> ,	53, 54, 55, 120	Kôpparakêśarivarma Râjêṇḍradêva, <i>Chôla</i>	45, 112
Kaṇthirava Narasarâja Voḍeyar, <i>Mysore</i>	71	<i>king</i> ,	45, 112
<i>king</i> ,	8	Koranelli, <i>province</i> ,	45, 112
Kânûr forest, <i>near Gôvardhanagiri</i> ,	8	Koranelli, <i>village</i> ,	45
Kaṇvêśvara temple of Kannambâḍi, <i>a</i>	18	Kôṭekôlâhala, <i>title of Keḷadi chiefs</i> ,	119
<i>temple</i> ,	56	Kôṭeyahâlu, <i>village</i> ,	35, 115
Kârakala, <i>village</i> ,	10, 11, 12,	Koṭîśvar, <i>village</i> ,	30
Kârêpura, <i>village</i> ,	13, 14	Koṭṭûr, <i>village</i> ,	44
Karnâṭa, <i>country and language</i> ,	102	Koṭṭûr Basavêśvara, <i>Śaiva saint</i> ,	81, 121
Karṇika Mallarasa, <i>male</i> ,	46	Kôvidâśhṭaka, <i>poem by Sachchidânanda</i>	19
Kaśeṭṭipalli, <i>village</i> ,	16	<i>Bhârati</i> ,	11, 16
Kâshmîr, <i>state</i> ,	17	Krishṇâ, <i>river</i> ,	64, 65, 66
Kâsi, <i>s. a. Benares, sacred place</i> ,	65	Krishṇajôyis, <i>male</i> ,	56
Kâsipati Jôyis, <i>male</i> ,	75	Krishṇarâja, <i>king of Vijayanagar</i> ,	52,
Kâśyapa Mâdhava, <i>male</i> ,	10	Krishṇarâja Voḍeyar II, <i>Mysore king</i> ,	53, 120
Katak, <i>district</i> ,	25	Krishṇarâya, <i>Vijayanagar king</i> ,	117
Kâṭavâḍi, <i>village</i> ,	51,	Krishṇatataka, <i>name of a field</i> ,	75
Kâṭhâri-Sâluva, <i>Vijayanagar king</i> ,	116	Kriyâśakti <i>or Kriyâśakti-panḍita, Śaiva</i>	32, 114
Kâṭigauḍa, <i>male</i> ,	35, 36, 115	<i>priest</i> ,	118
Kauṇḍinya-gôtra, <i>a class or family</i> ,	56	Kshêmapura, <i>s. a. Gersoppe, village</i> ,	62
Kannadigâs, <i>people</i> ,	12, 14	Kûchigaḍa, <i>male</i> ,	48
Kaurava, <i>kingdom</i> ,	74	Kudêru, <i>village</i> ,	48, 120
Kâvêri, <i>river</i> ,	10	Kudihêru, <i>village</i> ,	8, 61, 62
Kavirâjamârga, <i>work</i> ,	12, 13, 14	Kûḍli, <i>village</i> ,	2, 7
Kâvyâdarśa, <i>work</i> ,	74	Kûḍuvalli, <i>village</i> ,	75
Kâyastha, <i>caste of scribes</i> ,	45	Kuḍuvarṇi, <i>village</i> ,	19
Kâyâdara-Bhima, <i>title</i> ,	2, 6, 63, 64, 66	Kumârâdhârâ, <i>sacred stream</i> ,	41
Keḷadi, <i>village</i> ,	15, 18, 19, 20, 21, 61, 63,	Kumbagunṭe, <i>village</i> ,	22
Keḷadi, <i>state</i> ,	64, 65, 67, 104, 119	Kuṇḍagôl, <i>village</i> ,	56, 117
Keḷadi-sîme, <i>country</i> ,	64	Kuṇḍalavâḍi, <i>village</i> ,	55
Kêraḷa, <i>kingdom</i> ,	10, 11, 15	Kuṇḍalvâḍi copper plate grant of Krishṇa-	5
		<i>dêvarâya</i> ,	
		Kundanâḍ, <i>district</i> ,	

	PAGE		PAGE.
Kunikeppara, forest,	88	Kuntana Kereyûr, village,	75
Kuntala, or Kuntaladêśa or Kuntalanâdu,		Kurubarahalli, village,	51
province,	78, 85, 95, 116, 118	Kurudumale, village,	8

L.

Lachapagauda, chief of Guttala,	86, 121	Lakulâgama, sacred work of a sect of Saivas,	28
Lakshmâdêvi, s. a. Lakshmi, Queen of Vishnu,	31	Lalitakîrti, Jaina guru,	95, 119
Lakshmanasâstri, author of Guruvamsa-mahâ Kavya,	15, 20	Lâti, a dialect of Prâkrit,	13
Lakshmi, queen of Vishnu,	31	Lingana, male,	38
Lakshmikânta, god,	53, 54, 120	Lingapagaudaru, male,	83, 121
Lakshminârâyana, god,	2	Lingappaiya, male,	48
Lakshminârâyana-pura, another name for Bhânuvalli village,	2	Lingâvadhâni, male,	63
Lakshmîpati Jôyis, male,	65	Lôkîkere, village,	22, 23
		Lokkigundi, village,	75

M.

Mâbâmbâ, wife of Kallapaśrêshthi,	95, 119	Mahrâti, language,	12
Mâbalâmbâ, daughter of Mangabhûpa,	118	Maimetthi Ballaya, male,	36
Mâchagauda, male,	35	Maimetthi Hariyana, male,	35
Mâdagauḍa, male,	85	Maimetthi Kalpu Balpachamûpa, an officer under Ballâla II,	38
Mâdanâyakanhalli, village,	52, 116	Maimetthi Kêsava, male,	35
Mâdanâyaka, male,	58	Maimetthi Malladêva, male,	38
Mâdarasa, warrior,	77	Mâlagauda, male,	35
Madârsâbi, male,	83	Mâlakka, female,	75
Madavalige-Kalu, s. a. Mâsti-kal, a stone indicating the death of a woman as a sati,	85	Malali, village,	71
Mâdaya, male,	38	Malapas, a line of chiefs,	31
Maddêri Lagimegauda, male,	42	Mâlava, kingdom,	69, 74
Maddûr, village,	59, 60, 116	Malavalli, a village in Shikârpûr tâluk, Mysore State,	11, 14
Mâdhava, minister of king Harihara,	16, 17	Mâlave, village,	64, 119
Mâdhavâchârya, author of Sankaravijaya,	15	Malaya, mountain,	14
Mâdhaviya, a title given to the works of Mâdhavâchârya and some works of Sâyana,	17	Malayâlam, language,	11
Madhugiri, s. a. Maddagiri, town,	8	Mâlavya, male,	75
Madhukêśvara, god,	77, 89, 113	Maleya, male,	36
Madhvâchârya, founder of Mâdhva sect,	19, 20	Maleya Mallêśvara temple, temple at Arsi-kere,	24
Madhyârjuna, sacred place,	15	Maleya Mallêśvara hill, a hill near Arsi-kere,	26
Madiga, warrior,	90	Mâliyabbarasi, queen of Kâmarâja,	99, 118
Madigauda, male,	35	Malla, male,	64, 119
Mâdivôja, smith,	35	Mallaganahalli, village,	58
Madura, district,	10	Mallapa, male,	38
Magadahalli, village,	102	Mallaya, warrior,	90
Mâgodâse, village,	95	Mallayya, male,	25, 26, 51, 121
Mahadêvaiya, male,	75, 112	Malligauda, male,	30, 115
Mahadêvapura, village,	56	Mallikârjuna, king of Vijayanagar,	18
Mahâjanas, people,	21, 24, 26, 40, 70, 71, 75, 91, 103, 112, 115, 116	Mallikârjuna, god,	24, 26, 35, 61, 115, 119
Mahârâjavâḍi, province,	45, 112	Mallikârjunagauda, male,	87
Mahâtâtâka, village,	74, 112	Mallikârjuna temple, temple at Nâḍkalasi,	4, 5
Mahîśûra-Nagarada-Hobalîsime-Vichâra Office, an office,	53, 120	Malliŕetti, male,	33, 114
		Maḷûr, village,	51, 121

	PAGE.		PAGE.
Maṇḍana, s. a. Surêśvara, disciple of		Mâyanna, male,	59
<i>Sankara,</i>	15	Mayindamarasa, chief of Koranelli,	45
Maṇḍeva, fort,	69	Mâvisetti, male,	59
Manga, or Mangabhûpa, king of Anevali,		Mayûravarma, Kadamba king,	77
	95, 118	Mêlâlîka Maimetti Balleya, male,	35
Mangarâja, son of Kâmarâja, king,	99, 118	Melâlîke Sâviyanṇa, male,	35
Mangarasa, king,	21	Mêlaya, male,	36
Mangarasa, king of Nagirapura,	100, 117	Mêlêśvara, god,	35, 115
Mânîkadêvi, queen of Ambirâya,	95, 118	Milleya, male,	35
Mânîka-Kâlagauḍa, male,	82	Mînâkshi-śataka, poem by Sachchidân-	
Mânîka-Kêtiṣetti, male,	79, 113	<i>dabhârati,</i>	19
Mânîkasetti, merchant,	99, 117	Monemutṭegandan, title,	45
Mañjappayya, Chôla Governor,	45, 112	Muddapa, brother of Harihara I,	16
Manneya-dêva, male,	76	Muddayya, male,	75
Manôjna-nârâyaṇapura, village,	20	Mûdêjina, god,	95
Mâra, Mârâpa, brother of Harihara,	16, 17	Muḍivanûr, village,	41
Mârâbôva, male,	35	Mulbâgal, village,	8
Mârârka-arasa, king,	75, 120	Mulivara Râma, title,	45
Mârghanâyaka, male,	75	Mummani, kingdom,	69
Maribasapagaḍa, chief of Koppa,	120	Munima, male,	43
Mariyapa-bhattar, male,	91	Murihiṇḍi, village,	35
Mârjâlîya, a sacrificial term denoting		Murikinâḍ, province,	45, 112
<i>a kind of pit,</i>	75	Muriyagaḍa, male,	40
Maruvakkarâma, title,	45	Mysore, kingdom,	21, 120
Masaṇayya, male,	75	Mysore, town,	51, 52
Masaniṣetti, male,	78	Mysore Kannaḍa, a dialect of Kannaḍa	
Masare, village,	77	<i>Language spoken in Mysore,</i>	11
Maurya, dynasty of kings,	11, 12, 14	Mysore Nagarada Hôbali sîme, office,	54

N.

Nâdiga Kâlappa, male,	82	Narasimha, Vijayanagar king,	51
Nâdiga Syâmarâya, male,	63	Narasimhâchâr, male,	61
Nâḍkalasi, village,	2, 4	Narasimha Dêva, male,	25
Nâgagaḍa, male,	57	Narasimha figure,	6
Nagara, kingdom,	71	Narasimhapura, village,	63
Nagaragêri, a street in Gersoppe,	93, 101	Narasimhatîrtha, Srîngêri guru,	16
Nagaragêri basti, Jaina temple in		Narasimha-Yôgi, do,	19
<i>Gersoppe,</i>	70, 95, 100	Narasînga I, son of Vishnu, Hoysala	
Nâgarakhaṇḍa, country,	79	<i>king,</i>	31
Nâgas, dynasty of kings,	11	Nâsik, place,	14
Nâgasetti, male,	75, 84	Nelavanke, province,	45, 112
Nâgavarmôja, engraver,	75	Nelavanki, do	44, 46, 112
Nâgave, wife of Mânîkasetti,	117	Nellikoppa, village,	92, 121
Nagirapura, town,	21, 100, 117	Nêminâtha, god,	119
Nagira or Nagiri, kingdom,	117, 118	Nêṇa-sammadha, a class of priests,	32
Nakharas, citizens,	26	Nerattûr, s. a. Nilatûr, village,	43
Nâki, engraver,	75	Nettaru-koḍagi, grant,	42
Nambi-setti, merchant,	97, 117	Nikarili-śôlamanḍalam, province,	43
Nambûdri Brahmans, a class of Brah-		Nilakanthêśvara, god,	5
<i>mans in Kêrala country,</i>	15	Nilatûr, village,	43
Nandinâthapura, village,	80, 81, 121	Nilaya, male,	64
Nangali, kingdom,	32	Nîrthaḍi, village,	2, 3
Nañjanâtha, god,	47	Nivane, village,	63, 119
Nañjapparasa, chief,	58	Noṇambavâḍi, kingdom,	32
Nañjarasavodeyar, male,	47	North Canara, District,	93
Narasappa, male,	67, 119	Nṛpatunga, Râshṭrakûṭa king and author	
Narasayya, chief,	50	<i>of Kavirâjamârge, a Kannaḍa work</i>	11, 12, 13, 14
Narasimha, I, son of Vishnu, Hoysala king,	31	Nrisimbabhârati, guru of Srîngêri mutt,	
Narasimha II, Hoysala king,	39, 115		15, 17, 18, 19

O.

	PAGE.		PAGE.
Ojaṇa, or Ojaṇaśrēṣṭhi, merchant,		Okkettuganḍan, title,	45
	95, 119	Oragāl, village,	50, 121

P.

Padmaṇṇarasa, son of Haivaṇṇarasa,		Piriyūr, village,	69, 112
chief of Koṇuvani,	95, 118	Pitinikas, people,	10
Padmapāda, disciple of Śankara,	15, 16	Pōchidēva, male,	85, 116
Pāli, language,	12	Polakēsi, Chālukya king,	45, 112
Pāñchāla, kingdom,	74	Prabhudēvarabēṭṭa, hill,	58
Pāṇḍya, kingdom,	31	Prabhu Mahadēvaiya, male,	75, 112
Pāṇḍyas, people,	10, 11, 12	Prākṛit, language,	10, 11, 12, 13, 14
Paramēśvara, God,	77	Praṇḍhadēvarāya, king of Vijyanagar,	18
Pārśvanātha, image,	7		43
Pārśvanātha temple at Dharmapuri,	118	Pudanāṭṭu, district,	45, 112
		Pulimaṭṭi, village,	45, 112
Pārśvatīrtha, Jaina God,	95	Pulināḍu, district,	10
Paruvataṇḍeyar, male,	76, 115	Pulindas, people,	50
Pasāyṭa Mallisēṭṭi, male,	34	Puṇajur, village,	48, 49
Paśchimanāḍu, district,	118	Pura, village,	40
Pāṭaliputra, capital of Magadha,	10	Puralahallī, village,	40
Pattābhīrāma, chief of Tarikere,	20	Purushōttamabhārati, Guru of Sringeri	7, 17, 18
Perddore, i.e., Krishṇā, river,	45	Mutt,	
Perggaḍe Boppadēva, general,	89, 113		

R.

Rāchayya, male,	42	Ramanaya Nambina Nāyani, male,	44
Rājabhatārar, Jaina ascetic,	47	Rāmānuja, male,	56, 117
Rājarājabrahmadīrājar, surname for		Rāmānujāchārya, religious reformer,	20
Manjappayya, Chōla Governor,	45, 112	Rāmappa, male,	43, 48
Rājaśekhara, author,	15	Rāmarāya, male,	53
Rājēndrachōla Pallavāditya, title,	45, 112	Rāmasētu, sacred place,	15
Rājēndradēva, Chōla king,	45, 112	Rāmaya, male,	25, 115
Rāmachandramahōdaya, poem,	19	Rāmaya, warrior,	33
Rāmachandramuni, ascetic,	19	Rāmāyana, Epic,	19
Rāmachandrarāya, Yādava king,	76, 115	Rāmēśvara, god,	3, 62, 113
Rāmadēva, king of Vijayanagar,	18	Rāmēśvara temple at Kūduvalli,	8
Rāmadēvarāya, do,	18	Rāmēśvara temple at Nāḍkalasi,	5
Rāmaka, wife of Yojana-ṣēṭṭi,	99	Rāmīṣēṭṭi, warrior,	89, 113
Rāmakka, wife of Rāmaṇṇa, merchant,	97, 117	Ranganātha temple at Nīrthaḍi,	3
		Rangaya, male,	42
Rāmaṇa, or Rāmaṇa-heggaḍe son of		Raṭṭavāḍi, Kingdom,	44
Somaṇadaṇḍanāyaka, merchant and		Rāvuttapura, village,	48, 120
General,	97	Rāya Murāri Sōvidēva, Kaḷachurya king,	79, 114
Rāmaṇa-nāyaka, merchant and General,	115		
Rāmanātha, king of Varangal,	16	Rēchadēva, Kadamba (?) king,	89, 113
Ramanāthēśvara, god,	4	Rēvaṇṇa Kētamalla, minister,	28, 114
Rāmanāyaka, male,	49		

S.

Sachchidānandabhārati, guru at Sringeri,	15, 18, 19, 20	Sadāśivanāyaka, chief of Keḷadi,	61, 66, 67, 119
sadas, a sacrificial term meaning assembly	75	Sāgar, or Sāgara, town,	18, 20, 62
Sadāśiva, chief of Banavasi,	20	Sahyā, mountain in Coorg,	14

	PAGE.		PAGE.
Sākamma Kottapalli, <i>village</i> ,	45	Sēnissetti, <i>male</i> ,	84
Sala, <i>the first ruler among the Hoysala kings</i> ,	28	Śēsha, <i>serpent-god</i> ,	51
Sāluva Chennabhairādēvi, <i>Queen of Haive</i> ,	118	Śēshaiya, <i>male</i> ,	68
Sāluva Narasimha II, <i>Vijayanagar king</i> ,	72	Sēvuna, <i>line of kings</i> ,	70, 115
Sāluva Sēnabōva, <i>male</i> ,	102	Shikārpur, <i>Taluk</i> ,	71
Śambhulinga temple in Gijeyahalli,	34, 36	Shimoga, <i>district</i> ,	21
Śambhumeśvara <i>god</i> ,	38	Shimoga <i>town</i> ,	61
Śāmitra, <i>a sacrificial term denoting the place where the Sacrificial animal is immolated</i> ,	75	Shirālkoppa, <i>village</i> ,	4
Sanga or Sangana, <i>king of Nagira, son of Ambirāya</i> ,	95, 118	Siddabasavaiya, <i>male</i> ,	7
Sangabhūpāla or Sangama, <i>king of Nagira, son of Ambirāya</i> ,	95	Siddhagaṇḍa, <i>male</i> ,	50
Sangama, <i>ancestor of Vijayanagar kings</i> ,	16	Siddhappa Nāyaka, <i>Chief of Keladi</i> ,	63
Sangama, <i>s.a. Kūḍali, village near Shimoga</i> ,	19	Siddhāya, <i>quit-rent payable for a village</i> ,	48
Sangam period, <i>an epoch (2nd century ?) noted for the production of early Tamil literature</i> ,	12	Siddhayyarāvuta, <i>minister</i> ,	48, 120
Sangapayya, <i>male</i> ,	75	Siddhēśvara, <i>god</i> ,	3, 87
Śanivārasiddhi, <i>title of Hoysala Kings</i> ,	32	Simhagiri, <i>Śringēri guru</i> ,	16
Sankaṇṇa Nāyaka, <i>chief of Keladi</i> ,	63	Singajja, <i>male</i> ,	71
Sankara or Śankarāchārya, <i>religious reformer</i> ,	15	Singanasetti, <i>male</i> ,	75
Śankarabhāratī, <i>Guru at Sringeri</i> ,	18	Singhanadēva, <i>Yādava King</i> ,	70, 75, 115
Śankarappa, <i>male</i> ,	66	Sira, <i>town</i> ,	8
Śankaravijaya, <i>biographical work</i> ,	15	Sitūr, <i>village</i> ,	69
Śāntakkarasi <i>s.a. Śāntaladēvi, queen of Haivannarasa</i> ,	99, 118	Śivagītā, <i>work</i> ,	18
Santemārahalli, <i>village</i> ,	48	Śivaguru, <i>father of Śankarāchārya</i> ,	15
Śāntijinēśvara <i>God</i> ,	84	Śivappa or Śivappa Nāyak, <i>chief of Keladi</i> ,	17, 19, 63
Śāntinātha, <i>God</i> ,	84	Śivappa Nāyaka's fort and palace at Nagar,	8
Śāntinātha-basti, <i>Jain temple</i> ,	115	Śivasvāti's inscription in Amarāvati,	11
Sanyasana, <i>a Jaina rite by which a person who feels that he is about to die gives up food and devotes himself entirely to religious contemplation</i> ,	117	Śivavarma, <i>King of Kadamba dynasty</i> ,	11, 14
Śāradā, <i>Goddess</i> ,	20	Sōma, <i>male</i> ,	77
Sarpēśvara, <i>god</i> ,	3	Sōmadandanāyaka, Sōmaṇa-dandanāyaka, <i>merchant and general</i> ,	97, 117
Śātakarṇi, <i>name of an Āndhra king</i> ,	11	Sōmanāthālaya or Sōmanātha temple at Kēśavapura,	39
Śātakarnis, <i>dynasty of kings</i> ,	11	Sōmaṇṇa, <i>male</i> ,	77, 80, 81, 83
Śātavāhana, <i>do</i> ,	2, 11, 14, 104	Sōmarasa, <i>minister</i> ,	48, 120
Satiyaputras, <i>people</i> ,	10	Sōmaśekhara Nāyaka, <i>Keladi king</i> ,	7
Sattigemānya, <i>gift of land made for a person who defends the donor against enemies</i> ,	86, 121	Sōmaśekhara Nāyak II, <i>Chief of Keladi</i> ,	15, 20, 61, 63, 119
Sattiyanasetti, <i>male</i> ,	75	Somaśivāchārya, <i>priest of Lingāyat sect</i> ,	59
Satyāgūla-sthala, <i>place</i> ,	120	Sōmēśvara, <i>god</i> ,	5, 20, 60, 117
Satyamangala, <i>village</i> ,	50	Sōmēśvara, <i>Chālukya king</i> ,	112
Satyāśraya, <i>family</i> ,	69	Sōmēśvara, <i>Hoysala king</i> ,	22, 115
Saurasēni, <i>a dialect of Prākṛit</i> ,	13	Sōmēśvara temple at Kūduvalli,	8
Sāvupeya Viṭhangaḷ, <i>male</i> ,	24, 116	Sōmēśvara Trailōkyamalla, I, <i>Chālukya King</i> ,	69
Sāyaṇa, <i>author and minister</i> ,	16, 17	Sonnappa, <i>male</i> ,	42
Sāyaṇiya, <i>title given to works of Sāyaṇa</i> ,	17	Sorab taluk,	77
Sēna, <i>family</i> ,	88	Sōrēkāyipura, <i>village</i> ,	54, 120
Sēnabōva Timmarasaiya, <i>male</i> ,	119	South Canara, <i>District</i> ,	15
		Sōvaladēvi, <i>Female</i> ,	2
		Sōvannasetti, <i>male</i> ,	58
		Sōvarasappa, <i>chief of Koranelli</i> ,	45, 112
		Sōvayya, <i>male</i> ,	75
		Sōvidēva, <i>Kadamba King</i> ,	78, 113
		Sōvisetti, <i>warrior</i> ,	79, 114
		Śravaṇa Belgola, <i>Place</i> ,	8
		Śrīdharōpādhyāya, <i>male</i> ,	75
		Śringapura, <i>s.a. Śringeri, town</i> ,	17
		Śringēri, <i>town</i> ,	15, 16, 17, 18, 19, 20

	PAGE.		PAGE.
Śringēri Math, a Matt of the Smārta sect in Śringeri,	7, 15, 17, 19, 104	Sudiya, name of a field,	102
Śrinivāsa Aiyangār, male,	55	Sukla Yajurvēda, a branch of Vēdas,	66
Śrīrangadaṇḍādhipa, an officer under Ballāla II,	38	Śūlada Baichagaṇḍa, male,	38
Śrīsaila, sacred place,	16	Śūlekere, village,	103
Subbaiya, male,	67	Surēśvara s.a. Maṇḍana, disciple of Sankara,	15, 16, 20
Subrahmanya, sacred place in South Canara District,	19	Syāmarāya, male,	63

T.

Tadbhavas, words derived from Sanskrit or Prakrit Language,	12, 13, 14	Tirumalarāya, king of Vijayanagar,	60, 117
Talkād, village,	57	Tiruppāvai, a name given to some Tamil hymns in praise of Viṣṇu,	116
Talkāḍu, kingdom,	32	Tiruvengala or Tiruvengalanātha, god,	118
Talavāra Muniga, male,	42	Tivikramapaṇḍita, male,	32
Tamil, language,	11, 12	Toṇḍanūr, village,	50
Tamilaś, s.a. Tamils, people,	12	Tongāla Bankaṇa, male,	76
Tamils, people,	10, 11, 12	Tōṭaka, disciple of Sankarāchārya,	16
Tammaḍi Virappa, male,	7	Trailōkyamalladēva, Chālukya king,	69, 112
Tammaiyya, male,	26	Travancore, country,	10, 15
Tammappa Sēnabōva, male,	102	Tribhuvanamalla, s. a. Tribhuvanamalla- dēva, Chālukya king,	114
Tammarasa, chief of Irundūr,	95, 118	Tribhuvana-malla, title of Hoysala kings,	31, 33
Tangaladēvi, mother of Keśava, king,	95	Tribhuvana-malla-Bijjaladēva, s.a. Bijjala, Kalachurya king,	90, 114
Tangaladēvi, wife of Haivannarasa and mother of Paḍmannarasa,	95, 118	Tribhuvana-malladēva, s.a. Bijjala, Kalachurya king,	80, 89, 114
Tarikere, town,	20	Tribhuvanamalladēva, Chālukya king,	92, 113
Tatsamas, purely Sanskrit words in use in Kannaḍa,	12, 13, 14	Tribhuvanamalla Vira Ballāladēva, (Ballāla II) Hoysala king,	38
Tauti, s.a. Chauṭi, village,	85, 116	Trilōchanadēva, guru,	39, 115
Telugu, language and country,	11, 12, 13, 14	Tulāpurusha, gift,	52, 116
Telugus, people,	12	Tulu, kingdom,	102, 118
Telunga-Vamśa, family,	92, 113	Tuluva, royal family in Vijayanagar,	31, 56
Tikkayya, male,	69	Tumburu figure, figure of a sage,	7
Timmapanahalli Rangapa, male,	23	Tungā, river,	119
Timmarasaiya, male,	71, 119		
Timmaya, male,	63, 119		
Tirthahalli, town,	18, 20		
Tirumala, god,	102		
Tirumaladēva, temple in Gersoppe,	101		

U.

Udayāditya, Hoysala prince,	31	Ummattūr, village,	47
Udbhava Sarvajna Viravijaya Ballālapura, s.a. Arsikere, town,	24, 116	Unakili, village,	42
Uḍugani, village,	71, 76	Upēndrapura, s.a. Maddūr, village,	59,
Uḍupi, sacred place in South Canara District,	20		60, 116, 117
Umādēvi, queen of Ballāla II	31	Uppinahalli, village,	54, 120
		Uppinangaḍi, village,	19

V.

Vaḍuga Tammappa Sēnabōva, male,	118	Varāṅgal, place,	16
Vaidumbha-mahārāja, king,	112	Vardhamānabasti, Jaina temple in Ger- soppa,	95, 97
Vāmadēvayya, male,	71, 113	Vāsantikādēvi, goddess,	31
Vanga, kingdom,	74	Vāsudēvabhaṭṭa, male,	69, 112
Varada arasa, chief,	50		

	PAGE.		PAGE.
Vaydumba-mahârâja s.a. Vaidumbha-		Vîra, <i>gardener</i> ,	24
mahârâja, <i>king</i> ,	46	Vîra Ballâla, <i>Hoysala king</i> ,	33, 88
Vaydumbas, <i>a line of kings</i> ,	21	Vîraballâla (II), <i>Hoysala king</i> ,	26, 28, 35, 114, 115
Vêdabhâshya, <i>commentary on the four Vedas</i> ,	16	Vîra-Ballâladêva or Vîraballâladêvarasa, s.a. Ballâla II, <i>Hoysala king</i> ,	32, 115
Vêlâpura, s.a. Bêlûr, <i>town</i> ,	19	Vîraballâlêśvara, <i>god</i> ,	33, 114, 115
Venkata or Venkatappanâyak, <i>chief of Keladi</i> ,	18	Vîra Baṇanjus, <i>a class of merchants</i> ,	113
Venkatâchârya, <i>male</i> ,	56	Vîrabhadra or Vîrabhadra Nâyak, <i>chief of Keladi</i> ,	18, 19, 20, 64, 119
Venkatâdri, <i>signature of some Keladi chiefs</i> ,	64	Vîrabhadra, <i>god</i> ,	43, 57, 121
Venkatâdri or Venkatâdri-yajamâna or Venkatâdri-daivajna, <i>male</i> ,	65, 66, 117	Vîrabhadra temple at Keladi,	6
Venkataiyya of Humcha, <i>architect</i> ,	6	Vîra Bukkaṇṇa Vaḍeyar, s.a. Bukka I, <i>Vijayanagar king</i> ,	116
Venkatappa Nâyak, <i>chief of Ikkêri</i> ,	18	Vîra Bukkarâya, s.a. Bukka I, or (II?),	115, 116
Venkatârâmaiyya, <i>male</i> ,	8	Vîra Channa Nanjarâya Voḍeyar, <i>chief</i> ,	48, 120
Venkataramaṇasvâmi temple in Muḍi-yanûr,	41	Vîra Dêvarâya Voḍeyar, <i>Vijayanagar king</i> ,	47, 116
Venkatârâmaiyya, <i>male</i> ,	53, 120	Vîra Narasimha dêva, <i>king</i> ,	8
Vidyâranya, <i>Guru at Srîngêri</i> ,	16, 17, 20	Vîra Nârasimhadêva II, <i>Hoysala king</i> ,	40
Vidyâranyapura, <i>an agrahâra village near Srîngêri</i> ,	17	Vîrapagaḍa, <i>male</i> ,	85, 121
Vidyâśankara, s.a. Vidyâtîrtha, <i>guru at Srîngêri</i> ,	16, 17, 20	Vîrappagaḍa, <i>male</i> ,	62
Vidyâśankara temple at Srîngêri,	17	Vîrarasa, <i>general</i> ,	80, 114
Vidyâtîrtha, <i>guru at Srîngêri</i> ,	16	Vîrarudra, <i>king of Varangal</i> ,	16
Vijayabbe, <i>female</i> ,	85, 116	Vîrasetṭi, <i>male</i> ,	34
Vijayâditya, <i>Kaḷachurya king of Kuntala</i> ,	78, 113	Vîrûpâksha, <i>king of Vijayanagar</i> ,	18
Vijayanagar, <i>City and Kingdom</i> ,	17, 20, 21, 24, 56, 59, 60, 62, 64, 65, 66, 84, 85, 103	Visaikali Ayyan, <i>male</i> ,	41
Vikramâditya VI, <i>Chalukya king</i> ,	113	Vishṇuvardhana, or Vishṇuvarhana-dêvaru, <i>Hoysala king</i> ,	31, 33, 35, 114
Vimuktêśvara, <i>God</i> ,	3	Viśvarûpa, <i>usually identified with Maṇḍana, a religious teacher</i> ,	15
Vinayâditya, <i>Hoysala king</i> ,	30	Viśvēśvaraśâstri, <i>father of Lakshmaṇa-śâstri</i> ,	15
Vindhyâ, <i>Hill</i> ,	16	Vôbilayyagâru, <i>male</i> ,	44
		Vyâsa, <i>sage</i> ,	15, 16

Y.

Yâdava, <i>family</i> ,	21, 31, 75, 76	Yechagaḍa, <i>male</i> ,	35
Yaḍava-Murâri, <i>title of Keladi chiefs</i> ,	119	Yechagavuḍa, <i>male</i> ,	88
Yâdavanârâyana, <i>title of Yâdava kings of Dêvagiri</i> ,	70, 76	Yelandûr, <i>town</i> ,	55
Yarapa-nâyaka, <i>male</i> ,	49	Yojanasetṭi, <i>merchant</i> ,	97, 99, 117
		Yônas, <i>people</i> ,	10

Z.

Zend Avestha, *sacred work of the Parsis*, 12

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